

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE LIBERAL PARTY AND
DISESTABLISHMENT.

III.

PRACTICAL SUGGESTIONS.

THE extreme uncertainty of the political barometer will tend to quicken the activity of that section of the Liberal party which has unfurled the banner of religious equality, and desires that it shall be carried in the van. Free Churchmen have need to be prepared for whirlwinds which may quickly change the face of the political world, as well as to persevere in that quiet and persistent course of action that paves the way for eventual success. If, by any sudden turn of events—far from impossible—the present Administration should go to pieces, and an appeal to the country become inevitable, they ought not to be unprepared. If, on the other hand, the Conservative Cabinet should survive till it has wearied out the country, there is much quiet work to be done, be the interval longer or shorter.

Although the religious equality wing of the Liberal party alone has a definite creed, a compact organisation, and the ear of the public, and though it constitutes the most active agency upon which the party can rely, most people will agree that the policy of forcing the question of disestablishment prematurely to the forefront would be unwise and self-defeating. Let us not at present trouble about the heads of the party, but confine our attention to the rank-and-file. Rightly or wrongly, the recognised function of political leaders in this country is to give effect to the ripened opinions of their followers. The separation of Church and State will be a gigantic undertaking, more on account of the property interests which are involved than because of the theoretical changes which would flow from it. Our foremost Liberal statesmen might, under present circumstances, reasonably say that they ought not to be saddled with responsibilities which properly devolve upon the Liberation Society; and before committing themselves to action, they may demand such a manifest maturity of national feeling as could carry disestablishment without a prolonged and bitter agitation, and would not necessitate the suspension of all other questions, and perhaps the breaking up of successive Ministries, before it was carried. A Gladstone can, indeed, launch a disestablishment scheme on the uncertain tide, doubtful of the

result, but with dauntless faith in the righteousness of the act. But we look around in vain for a leader of his courage and commanding influence. We fear it must be accepted as an axiom that no Liberal leader will enter upon a crusade against the Established Church until he is irresistibly forced by the rush of events.

We have thus to fall back upon O'Connell's familiar quotation:—"Who would be free, themselves must strike the blow," and to accept Mr. Gladstone's advice, first to convert the English nation. The Liberation Society is using all its resources to enlighten and ripen public opinion. What it is doing throughout the country, its supporters must do in a concrete form in their own localities; and something more. The general sentiment and the special circumstances of the hour are, as we have already said, eminently favourable to such practical action. At present our inevitable political allies are without a compact organisation and a programme. A year hence our demands upon the Liberal leaders may be ignored or indefinitely adjourned. Now, if it be the deep conviction of Nonconformists and others that State-Churchism perverts the real spirit of Christianity, is the parent of bitter divisions in the Church, and of injustice and intolerance outside of it; that it encourages the sacerdotal pretensions of the clergy, and poisons and hampers legislation; they will feel that no effort ought to be spared to remove this giant evil. And they have this vantage ground—that religious equality is now generally accepted as a principle among the Liberal party; that the public mind is familiarised with their object; and that they (the Liberationists) are in the main the most energetic local representatives of the party to which they adhere. They may, therefore, reasonably claim that in all new Liberal organisations, be they associations or clubs, disestablishment shall in every case be a recognised article of their creed.

It is evident that if the cause of religious equality is to be advanced at the next general election—which may chance to come upon us very suddenly—Liberationists must be already prepared for it; and we doubt not this vital point will engage the serious attention of the Triennial Conference of the Liberation Society next May. Indeed it ought to be thought of before that time. In all large constituencies the friends of religious equality have a valid right to object to nondescript or unreliable men being foisted upon them. Their cause will never be advanced by professional wire-pullers or political adventurers, against whom they need always to be on their guard. Hence it follows that the real battle will be fought not so much in the polling-booth as in the committee-room. Preparedness and resolute firmness *there* will carry the day, and avert future complications; and a single man of energy and sagacity might often, by acting at the right time, put electoral matters on a satisfactory footing. To our thinking, every great popular constituency, where Dissenters and working men who are like-minded greatly preponderate, ought to be, and might be, with rare exceptions, represented after the next general election by members who, in addition to other qualifications, loyally adhere to the policy of disestablishment. Further, it might be reasonably claimed that one candidate in all two-member boroughs, where Nonconformists

are an influential section of the Liberal party, should be perfectly sound on this question. There are also not a few constituencies returning one member in which the judicious action of a few such electors in combination would secure a sympathetic candidate, or brace up an old one. These hints imply, what will hardly be denied, that public men seeking Parliamentary honours will not be worse, but better, Liberals for holding advanced views on the Church question. Nor will it be contested that politicians will be infinitely more impressed by such decisive practical action than by strong resolutions passed by crowded public meetings by which nobody in particular is bound. The course we indicate has this pre-eminent merit, that it avoids the charge of "dividing the Liberal interest." And we venture to express our strong conviction that, at the coming Liberation Conference, a series of oral reports from the delegates bearing upon electoral action already taken in the several constituencies would be the most useful and telling part of the proceedings.

Such detailed, though familiar suggestions, can hardly be premature when so many reports are recurrent relative to the choice of Liberal candidates to be run at the next election. Those who have the strongest convictions of the evils of State-Churchism ought not to be surpassed in zeal and promptitude by politicians bent upon mere party objects. When political committees at headquarters are moving, they ought not to be quiescent. Weeks, if not months, before Parliamentary writs are issued, the work of electoral preparation will be completed; and those who defer action till a dissolution is proclaimed might as well altogether hold their hand. We cannot possibly estimate the volume of latent opinion that has been created since the election of 1874 in favour of a settlement of the State-Church question. But the next election will gauge it; and the result will show whether the question is making progress among the constituencies, and how far disestablishment has been advanced as one of the serious practical questions awaiting Legislative settlement.

RITUALISTIC COMPLICATIONS.

MR. TOOTH is attracting quite as much attention as could be reasonably expected in an age that does not take kindly to martyrs. As, like some other law-breakers, he seems to have had a preference in the matter of gaols, it is almost a pity that he did not abide in Kent until another warrant could be made out; for Horse-monger-lane appears to have its disadvantages. It is certainly an odd anomaly that an innocent enthusiast like the reverend gentleman should receive harsher treatment than a "first-class misdemeanant," such as the same prison not long ago received within its walls. If the authorities had wished to make his martyrdom ridiculous they would have offered him the best accommodation the place could give, and invited him to make himself at home. As it is, there appears to be in the treatment he receives just the *souçon* of hardship and indignity which is sufficient to give a relish to his persecution in the estimation of his admirers. And they are not slow to avail themselves of the advantage. The demands for an interview with the illustrious confessor are so numerous, that for the avoidance of a

crowd each pilgrim is requested to make arrangements beforehand with a clerical friend entrusted with this business. Special prayers are offered every Sunday in all the more prominent Ritualistic churches on behalf of "the Rev. Arthur Tooth, now lying in gaol for conscience' sake." Thus a Church established by law is permitted to ask grace from heaven to strengthen its ministers in breaking the law. A letter from the prisoner, enlarging upon the value of the parochial work imperilled by his imprisonment, and imploring the aid of the faithful for its continuance, has received a prominent place in the daily papers. And, being ostentatiously dated from "Horse-monger-lane Gaol," it is sure of a munificent response. Some papers have encouraged us to hope that the humiliating spectacle might be of brief duration. A little cheap generosity on the part of the prosecutors would, it appears, be enough to secure Mr. Tooth's release. But an application on their part would hardly be made, and, if made, would scarcely be successful, so long as he sticks to the keys of his church, which he heroically refuses to surrender. For the present, therefore, Ritualism may rejoice in its martyr, and throw upon the champions of religion by law the onus of finding a way out of the difficulty.

Now, if Mr. Tooth were a solitary fanatic, the difficulty would not occasion much anxiety. When laws are in accordance with the general conscience, an occasional eccentric rebellion of misguided though sincere conviction may excite pity, but causes little perplexity. The recent imprisonment of the Keighley Guardians was a case in point. We might respect their motives; but there was an almost universal feeling that their conduct, however well intentioned, was wholly at variance with public policy, and the nation looked on with calm approval while the law was firmly enforced. But in regard to Ritualism the case is very different. Whatever may be the correct interpretation of ecclesiastical laws, held by many learned doctors to be intentionally lax and obscure; and however general may be the condemnation of superstitious nonsense; there is also a widespread and ever-growing opinion that it is contrary to sound public policy, and to the best interests of religion, for any secular Government to undertake the prescription of theological doctrine or of ecclesiastical ceremony. This opinion does not always show itself logically and consistently. But it is not the less powerful on that account, and it is the real secret of all the anxiety felt in high quarters about the petty martyrdom of Mr. Tooth, as well as of the half-contemptuous sympathy shown to him by many who entirely repudiate both his doctrine and his practice. Wherever such a difficulty exists through incongruity between institutions and opinion, it has an inevitable tendency to involve the executive power in endless entanglements of ever-increasing perplexity. Objections suggest themselves to every course that can be proposed, and the most trivial incidents acquire an importance which is wholly owing to the precarious balance of law and feeling.

Look at what is going on at the present moment! The church at Hatcham is for the present grimly silent. The bishop has nominated a curate-in-charge. But the keys are not to be obtained; and for the present at least the obvious suggestion of a recourse to the nearest locksmith has appeared too dire an extremity to be entertained. All therefore that the unfortunate gentleman can do is to post a notice on the doors, stating that he has in vain claimed the opportunity of discharging his local duties; and that, as under these circumstances there appears reason to fear that the opening of the church will be the occasion of riotous conduct, no services whatever will be held. We need scarcely deprecate any imputation of a favourable regard on our part for services such as delight the Hatcham congregation. But at any rate the church was formerly crowded, and there seems to be no dispute that the prayers and hymns were heartily joined in by an attentive and even eager assembly. Surely the

law appears in a very unamiable light when it substitutes for religious services, however mistaken, a desolate church guarded from midnight on Saturday to midnight on Sunday by a strong detachment of police against the possible invasion of worshippers! Meantime, the most devoted members of the congregation have found a temporary refuge at St. Stephen's, Lewisham, where they could satisfy their souls with the spectacle of all the richly brodered vestments and other essentials of ritualistic religion, employed by the very same National Church, the laws of which exclude them from St. James's, Hatcham. Nay, they were specially comforted by the presence of a genuine bishop from New Zealand, in his full episcopal robes, and waited upon by attendant bearing his crozier and pastoral staff. And as they joined, with what feelings we may imagine, in the special prayer, alluded to above, for their imprisoned pastor, they had the assurance that the sympathies and prayers of a dozen other churches in the metropolis were openly with them.

We put it to any candid mind, even slightly versed in the lessons of history, and accustomed to apply them to the signs of the present time, does this look like the eccentricity of a merely æsthetic caprice which will disappear before the mild and half-hearted persecution such as is alone possible in the nineteenth century? We confess we hold a very different opinion. We look for no sudden and sharp issue—for no speedy outbreak of revolutionary passion; but if this Ritualistic fever runs through its whole course, and returns to sanity without disestablishing the Church of England, we will renounce all pretension to political foresight. One very grave element in the situation is the block and confusion occasioned in the ordinary business of law courts by the demands made upon our judges through the multiplication of ecclesiastical cases, and the intolerable length to which they are drawn out. Only on Saturday last the *Times* dwelt with an unusual passion of indignation on the mischief thus done to public interests. While 124 causes are waiting to be heard in the Rolls Court, the Master of the Rolls is withdrawn to listen to speeches of three days long on the cut of a clergyman's garments and the shape of the bread to be used in Communion. The sittings of the Appeal Court at Lincoln's Inn have been interrupted to allow three judges to join the Master of the Rolls in settling the same contemptible trivialities. And when they were asked by seriously inconvenienced applicants for justice how soon the court would sit again, Lord Justice James replied, "No human being can tell when we shall be able to resume this hearing." How long will it be tolerable to our sense of public right that the Church should be distracted, the law insulted, the Courts obstructed, and speedy justice made impossible by a futile and hopeless attempt to bring back into working order the antiquated machinery of the past? For some years yet, it may be, politicians who are sanguine only because they are shallow, will patiently watch the swelling stream of ecclesiastical litigation with the simple faith of the countryman who waited until the river should run itself dry. But the Public Worship Regulation Act will sooner or later undeceive them; and any attempt to repeal or amend it would only hasten on the inevitable crisis.

THE DISESTABLISHMENT MOVEMENT.

GREAT MEETING AT LEICESTER.

Under the auspices of the Leicester Auxiliary of the Liberation Society, a demonstration in favour of the disestablishment and disendowment of the State Church was held in the Temperance Hall on Tuesday evening, Jan. 23, which was crowded in every part. The chair was occupied by Alderman G. Stevenson. On his appearance on the platform with Messrs. Dale and Rogers, who had been announced to deliver addresses, they were received with enthusiastic cheers. Amongst those who occupied seats on the platform were Aldermen J. Swain, G. Baines, W. Kempson, H. T. Chambers, and S. S. Wheeler; Councillors Anderson, T. Almond, T. Windley, T. H. Downing, and J.

Meadows; Revs. J. Wood, F. B. Meyer, J. Rutherford, J. Clarke, S. T. Williams, J. W. Thew, L. H. Parsons, H. B. Bliss, L. Llewellyn, S. Lambrick, T. Stevenson, E. Stevenson, W. Evans, I. Hipwood, J. H. Atkinson, A. F. Macdonald, W. Bishop, I. M. Wright, and E. Lemon; Messrs. T. D. Paul, G. H. Baines, W. F. Bramley, J. Loveday, J. Wilford, W. W. Preston, W. Gray, J. Carnall, J. Harrap, G. B. Franklin, J. G. Winks, J. W. Ben-skin, J. Butcher, J. Ashby, J. Latchmore, J. Whit-ton, W. Berry, jun., J. A. Wykes, R. Walker, W. Rapp, W. Baines, J. Stanyon, J. Bennett, W. Dicks, J. Cooper, T. Lawrence, W. Collier, and others.

The CHAIRMAN, in the course of his opening speech, remarked that the Liberation Society had no quarrel with the Episcopal Church as such, but it denied the right of any Church appropriating property that belonged to the whole nation for sectarian purposes. Their abstract objection to the intrusion of the Government into the region of religious belief and to the endowment of one particular Church was greatly increased in view of the internal divisions in the Established Church. They could scarcely be guilty of a more unpardonable insult than to say either to a High-Churchman, or to a Low-Churchman, or to a Broad-Churchman, that he belonged to either one or the other of the two other parties. ("Hear" and cheers.) The bishop of the diocese (Peterborough), a man of sagacity and good sense, had made Leicester, the metropolis of Dissent, a sort of ecclesiastical citadel; and he had there a number of able and zealous clergymen, and they had had Church defence meetings at which the sufficiency of voluntarism for the support of the Church had been urged as an argument against disestablishment, while it was, in fact, the trump card of Nonconformists. All parties and sects of Christians would rejoice in the spread of Christian Churches, and all they asked was that these should everywhere be created and maintained solely from voluntary sources.

Mr. R. W. DALE, M.A., who was received with loud and long-continued cheering, began by referring to the charge that the Liberation Society sent speakers about the country to abuse the Prayer-book, to denounce the bishops, to slander the clergy, and to insult the most sacred religious convictions of Churchmen. If that impression were true, he should not be standing on that platform. (Applause.) He cherished the most cordial admiration for the learning, for the genius, for the sanctity, and for the wisdom which had been the glory of the Church of England; and he frankly acknowledged that the Church was regarded with a deep and even passionate affection by vast numbers of the most devout and intelligent of the people of this country. (Applause.) But the Church was a national institution; therefore he had a right to discuss it. He had not only a right to discuss it, but he was responsible for the Church of England—the whole nation was responsible for the Church of England—responsible for its doctrine, responsible for its ritual, responsible for the manner in which the clergy were appointed, and responsible for the manner in which the clergy were tried by the law courts, and judged by them. (Applause.) Mr. Dale went on to refer to the contrast drawn in the *Church Quarterly Review* between the old and new Dissent—the "religious" and the "political" Dissenters—and said that the writer chose as an unfortunate illustration the course pursued by the Rev. John Angell James, his (Mr. Dale's) predecessor, and for six years his colleague. In the pamphlet quoted by the reviewer, with a view to his own special rebuke and humiliation, Mr. James was not satisfied with condemning the doctrines of the Church, with condemning the ritual, and with condemning the manner in which the ministers of the Church were appointed—he had gone on to discuss the very question which they were met to discuss that night. Mr. James remarked:—

Its alliance with the State is the great evil, and the prolific source of many others, and as long as it remains as a system of religious instruction must inevitably corrupt, and render it, to a considerable extent, an engine of secular policy. In spite of all those evils so justly complained of, its pious clergy, holier and more efficient than their system, may do immense good, as is eminently the case in the present day; but the evils themselves must remain, for they are inherent and inseparable; they are a disease in the ecclesiastical body which no medicaments can reach, no skill can eradicate, which must continue to fester and burn in the frame, impairing its health, and enervating its strength, and in reference to which its more enlightened and candid friends must admit that the only hope they have is that the stimulus supplied by the present accession of evangelical ministers will invigorate its constitution, form a moral antiseptic to resist the progress of decay, and still enable it to continue a little longer a blessing to the land. But in the meantime let them turn their attention to the desired system they are prolonging, the immense good they are preventing, and the boundless evils which they are upholding and promoting.

That was rather vigorous for a non-intervention Dissenter. (Laughter and applause.) Mr. James hoped that, enormous as were the evils inseparable from the system of an ecclesiastical Establishment, the growth in the principles and experience of the Evangelical clergy would prove a kind of moral antiseptic which would prevent its rapid decay. But if Mr. James had been living now, when the influence of the Evangelical party in the

Church had been broken, and now that Ritualism was year by year rapidly increasing in strength, the speaker ventured to say Mr. James would have stood in the very first rank of those who were struggling for Disestablishment. (Applause.) The whole argument of the *Church Quarterly* reviewer, proceeded on the assumption that the Church was a sect. But it was not a mere sect any more than the army or navy was a sect, and to ask them to assume the position and to adopt the policy of non-intervention in the presence of a great national institution was to tell them that they were stripped of their rights because they had lost the responsibilities of Englishmen. (Applause.) Mr. Dale then proceeded to show that hundreds of years ago the disposal of ecclesiastical property in England had been a bone of contention. Successive Popes asserted and secured their right to control over it, until at length Clement V., in the beginning of the fourteenth century, claimed the right of appointing to all ecclesiastical offices, and eventually even appointed persons to fill vacancies before they became vacant. The King and Parliament took another view. The speaker went on to quote the Act of Provisors in the reign of Edward III., which Act contained a preamble to the following effect:—

That whereas the Holy Church of England was founded in the estate of prelate within the realm by the said grandfather and his progenitors, and the earls, barons, and other nobles of said realm, and their ancestors, to inform them and the people of the law of God, and to make hospitalities, alms, and other works of charity in the places where the churches were founded for the service of the founders, their heirs and all Christians; and certain possessions, as well as fees, lands, rents, or in advowsons, which do extend to a great value, were assigned by the said founders to the prelates and other people of the Holy Church of the said realm, to sustain the same charge—the same king, earls, barons, and other nobles, or lords, and advowees have had, and ought to have, the custody of such voidances, and the presentments, and the collations of benefices, of such prelates. The Act then went on to complain that if bishoprics were given to foreigners, the king and the realm would lose the benefit of the services of the bishops as members of the great council; and as the prelates and clerics formed the greater part of the council there was danger that the council might perish "if the benefices were given to foreigners, and the alms, hospitalities, and other works of charity, which should be done in the places where they are founded, would be withdrawn." The meeting would at once see the position the king and Parliament took. They said "It is true we and our ancestors have given property to the Church, but we have not given the property over to the Church for the Church to do as it likes with. That property is not in the nature of a private gift—it is given in order that those who hold it may render certain public services to the nation. These bishops whom we sustain with great resources must not be mere foreign prelates living at Rome—we expect them as learned men to be members of our Great Council. It was for the very purpose that we may have such services that we founded the bishoprics, and gave money in order to support these bishops. As for the inferior clergy, we created them in order that they might inform us and our people of the law of God, and may make hospitality, alms, and other works of charity." It was just the same as if the endowments had been created for the purpose of sustaining schools—the endowments were not handed over to the schoolmasters to be used as their own property and for their own benefit. The endowments were intended to provide for the support of a great order of public servants: the nation wanted the services of bishops in the council, and of clergy, as the teachers of religious truth, and the revenues were provided in order that the nation might have benefit of their services. (Applause.) This cleared away a great deal of the dust which Church defenders were constantly throwing in their eyes. The Church defenders represented the Church property as if it had been transferred to the Church for the benefit of the Church, and therefore maintained that the nation had no right to the property for secular purposes. But Edward and his Parliament held that the bishops were the servants of the Crown, and that the revenues were intended to sustain them in serving the Crown; while the clergy were held to be the servants of the nation, and the property given to them was in order that they might afford religious instruction to the nation. It was under these circumstances Edward and his Parliament declined to permit the appointments to be vested in the hands of a foreign prelate, and resolved to keep them in their own hands, and fight the Pope at all hazards in order to retain the power. (Applause.)

This was a true page in the history of the Church of England, and he (Mr. Dale) had reason to stand by the "wisdom of their ancestors," and to deal with the Church as a purely national institution. With such facts before them, it was useless for the English Church Union, supported by 2,000 of the clergy, to pass resolutions denying that the secular authority had authority in matters purely spiritual; for the Crown and the Parliament of England had always claimed, and always exercised, an absolute control over the doctrines, ritual, and discipline of the Established Church of England. (Cheers.) The speaker went on to give several historical illustrations of the fact that in reference to the worship of the Church, and even the administration of the Lord's Supper, Parliament legislated without the assent of Convocation, and in one case against the votes of the Lords Spiritual. In fact, the Uniformity Act of Charles II. was the only piece of legislation in which for centuries Convocation was formally recognised. The Church being thus created and governed by Parliament, the next point, said Mr. Dale, was as to the mode in which the law was administered:—

Mr. Tooth and these who sympathised with him contended that no court created by the State could have any authority in spiritual matters. Thus Mr. Walter Phillimore had within the past few weeks, in a powerful speech, denounced that very court of Lord Penzance to

which appeals from himself as Chancellor of the Diocese of Lincoln were remitted; while Lord Penzance had, on the other hand, decided that his court had inherited all the ecclesiastical prerogatives that had belonged to the ancient Court of Arches. At all events, appeals from the judgments of Lord Penzance were remitted to the Judicial Committee of the Privy Council. But as the English Church Union had declared that no court which was bound to frame its judgments in accordance with those of that committee, "or any other secular court," could possess any spiritual authority, it followed that this committee was likewise a mere secular court. This committee again had succeeded and derived its power to deal with ecclesiastical appeals from the Court of Delegates, which had existed from 1534 to 1833, and which had ordinarily consisted of three common-law judges and three lawyers learned in civil law, assisted upon extraordinary occasions by a spiritual or temporal peer, and all appointed, not by the bishops or Convocation, but by the Lord Chancellor. These facts showed that the Establishment was not a sect, but a national institution governed by the King and Parliament like every other national institution, and according to laws that were administered in courts appointed to hear and determine all questions that arose in the Church. The creation of such an Establishment, with its bishops and clergy, might have been necessary in the time of Edward VI., but the speaker asked, whether the bishops had, in modern times, rendered such services in the House of Lords that, for the sake of keeping them there, it was desirable that they should retain their present public endowments? (Applause.) Indeed, in contrast with the experience in the time of Edward VI., the presence of the bishops in the House of Lords had become so unimportant to the people in the days that they thought that they could use their revenues to secure services of another kind—(great cheers)—and services of another kind which the nation would care for a great deal more. Again, in the time of Edward, there might have been a admirable reason for providing an adequate income for the inferior clergy, in order that they might "inform the people in the law of God," but was it worth while now to keep the clergy as public servants in order to do so. (Loud cries of "No," and a voice, "Yes.") Let them be reasonable. To which set of clergy were the people to be asked to go to get the information? (Loud laughter and applause.) That rather complicated the matter. They had first the clergy to inform the people in the law of God; but their opinions were so conflicting that they wanted another set to tell the people to which set they must appeal. (Laughter.) That did not seem at all satisfactory, and no doubt the vast majority would be of opinion that it would be better to let the clergy speak in their own name, and not in the name of the nation. (Loud cheers.)

Then they were told that 75 per cent. of the people were married at church.

But surely they were not going to keep up the whole Church of England for the sake of having public servants to whom men might go once in their lives in order to get married? (Laughter.) Of course people of any religion went to the Church to get married. The clergy were public servants just as much as registrars; and that they were public servants was shown by the fact that whereas when he officiated at a marriage he had always with him a registrar who represented the State, the clergyman never had a registrar with him because he represented Church and State together. (Great laughter.) It was natural, therefore, that a man should go to the clergyman to get married. If a man went to the speaker he had to get two people to meet—if he went to the clergyman he had only to get one. (Renewed laughter.)

Then it was a serious fact, in whatever aspect it might be regarded—whether in relation to the general life or to the religious life itself—that about half the people never attended public worship of any kind, or were at least habitually, if not invariably, absent from worship; while of the one-half of the people who went to worship, it was doubtful on which side the majority lay—whether with the Church or with the numerous sects that dissent from the Church.

The Establishment had really only one-fourth of the population attending its ordinary services, though the institution was established for the benefit of the whole people. Again, the other half of those who attended worship provided their own religious teaching, and their own religious instruction, and therefore it was that they held that it was time that an institution intended for the benefit of the whole nation, and from which only a quarter derived direct advantage, should have its revenues diverted to objects from which the whole nation could derive benefit. (Great cheers.)

While it was true that the Establishment was not a sect, it was distinctly to be understood that in a sense its adherents constituted a religious sect in this country; or, as he had already said, an association of many sects. It was quite as much a great national institution as the Army, Navy, or the police; was founded for the benefit of the whole nation, and maintained by the funds and resources intended to secure advantages to the whole.

The Methodists had control over the churches of the Methodists because they were a sect; the Presbyterians control over the churches of the Presbyterians; and the Baptists control over the Churches of the Baptists, all because they were sects—but the Church of England, as a national establishment, was an institution for which not its own religious adherents, but the whole nation, was responsible, and in the government and administration of which the nation had always had supreme control. (Applause.) They held that the time had come when ends sought for wisely or unwisely by their forefathers in the establishment of the Church might be better secured in other ways. He believed that the spiritual life of the Church was cramped, that the spiritual power was impaired, and that the spiritual independence was destroyed by the present relations of the State. He believed too that the political life of the State was embittered and marred by its relations to the Church, and therefore they sought a change. (Applause.) Whether a crisis were now at hand in the great controversy he should not venture to affirm. If the Ritualists stood fast the days of the Establishment were numbered, and the imprisonment of Mr. Tooth would secure for his Church that freedom

for which he and his allies had long been struggling. But of late years the ecclesiastical parties in the Church had showed no signs of possessing that moral fibre, that incorruptible fidelity to ecclesiastical convictions, which were the irreversible conditions of religious faith. Some superficial compromise would probably be invented to save the honour of the Ritualists, but without securing for them the triumph they desired. But crisis or no crisis the friends of religious equality must discharge their duty—(applause)—the duty of instructing the nation in that great controversy. Perhaps the supreme hour had already come, but whether the crisis were at hand or not, to the sentinel that hour was regal when he mounted guard. They were entrusted at that moment with the defence of a great cause, and they could not, for God's sake, and for the sake of the nation, betray it. The measure of religious freedom which the nation already possessed, had been won by the seal, courage, labours, and sufferings, of thousands of obscure men, whose names had passed out of the memory of mankind. The friends of disestablishment might be far away from the ultimate victory of their cause—it might not come till their names were forgotten—but for them it should be glory enough to have contributed by their fidelity to secure for the country that which they loved so well—a perfect religious equality. (Loud and enthusiastic cheers.)

The Rev. J. G. ROGERS, B.A., in commencing his address, said that Leicester had been regarded as the metropolis of the Liberation movement. It was at all events its birthplace. No one could ever forget that from Leicester went out the first sound which aroused their forefathers from the non-intervention policy of which Mr. Dale had spoken that night. Whatever came of this movement, and whenever the triumph came, the name of Edward Miall would not be forgotten. (Applause.) And if Leicester had done so much for this movement in the past, they might reasonably hope that it would do more in the future. It would, however, need to look well to its laurels. It was quite possible that the deliverance begun at Leicester might be wrought out at St. James's, Hatcham. In these days, when martyrdom was more generally approved than it was once, it would be well to recollect that the rights for which Mr. Tooth was now contending in Horseferry Lane Gaol, were advocated and maintained by martyrdom, on very different principles and with very different aims (in the person of one of their own townsmen (Mr. W. Baines) now on the platform. (Loud applause.) Now, looking at these associations of Leicester, it certainly required a little courage for the Church Defence Association to come to that hall. Yet it was very necessary. For Leicester was the chief town in the diocese of Peterborough, and it was their bishop who had brought so terrible an indictment against the Establishment in his speech in the House of Lords three or four years ago. When the bishop had to tell his clergy that he had had presented to him for ordination men against whom the darkest charges were laid, and that he had not power to interfere to prevent these men from being inducted into the sacred office of the ministry and the cure of souls, he said a more damaging thing than ever Mr. Dale or he had done. (Applause.) At the Church Defence meeting there it had been said that the Church had many enemies. If by that was meant the Establishment, he could understand it. If it meant the Episcopal Church, where were its enemies? (A voice: "On the platform," and laughter.) He certainly hoped that the Church, as an Episcopal Church, had no worse enemies than were to be found on that platform. (Applause.) He himself was a friend of the Episcopal Church. Its real enemies were those who were conniving at the system by which its pulpits were put up for sale by public auction, who were content to buy and sell and get gain out of the cure of souls. (Applause.) He had the authority of the Bishop of Lincoln, who said the Church was persecuted by its own sons—the whole party defying the law of this country. Do not let them be mistaken. If it were the Church they were talking about, its foes were those of its own household. As to the Establishment, he quoted a letter in the *Church Times*, which said that the writer expected in a year or two to see Churchmen "as much opposed to the paraphernalia of Establishment (such, for instance, as bishops in the House of Lords), as they were now opposed to the maintenance of the sacred crocodiles of Oriental superstition by our Government. Indian and colonial bishops are subsidised, at present, on pretty much the same terms as their brother officials, the alligators; and it is no use for Churchmen to protest against grants made towards the repairs of the tottering temples of the False Prophet, when they are content to draw upon the State for the support of ecclesiastical establishments abroad, where the State revenues are derived from aggrieved Moslems, Brahmins, and Buddhists." This was the sign of a very healthful awakening on the part of a gentleman in the Church as to the essential wrong involved in the existence of an Establishment at all. The last few weeks, at all events, had brought many persons into their ranks, and therefore they could no longer be regarded as the only enemies to the Establishment. It would be easy enough if time permitted to produce the writings of Churchmen of every school, with the exception perhaps of the Evangelicals, to indicate that earnest religious men were convinced that the Establishment paralysed their power and hindered their advance. ("No, no," "Hear, hear," and applause.) Working men were opposed to the Establishment, because it had stood in the way of political progress. Its great support was found in the counties, and why? Because every Church school was converted into a Conservative committee-room, and the large majority of the clergy were the supporters of the party of reaction. It

was not wonderful perhaps that this should be so. They were defending a vested right—an inequality which had come down to them from the past, and the consequence was that they had been found to be the supporters of almost every abuse, and the opponent of every reform. So far as the spiritual work of the Church, and the ability and earnestness of the clergy were concerned, he had nothing to say; but he believed the members of one party in it might find for themselves much more cordiality among Nonconformists, than they did amongst the members of the other parties of their own body. But where the question of Establishment came up, quarrels occurred, for the clerical supremacy was involved, and the clergy would not acknowledge the equality of others. The first days of the Church's progress were the days of its brightest victories, and in those days the State fought against it and not for it:—

If ever there was a time in the history of this country when it might be supposed to be desirable that the State should do something for religion, that period must have been in the days gone past, when religion was first introduced into the country, and when the Church must have been necessarily feeble. Their opponents invited them to believe that at that very period the State did nothing at all for religion. They were told that the Church had great sums of money, large estates, and large revenues, but it got them entirely from voluntary benevolence. They were told that all this property came from men who, of their own free will, secured to the parish all their property for the service of God; so that when religion was in most need of assistance at the hand of the State it received nothing from it. But if the State did not give them support at first, and did not now, why need they be afraid of severing the connection? (Applause.) Why could it not do for itself in the future, that which it had done in the past.

What was the Church? They were told it was the bulwark of Protestantism. Yet there was no body of Christians among whom anti-Protestant doctrines had made so much progress! Another told them that the Church was a national protest on behalf of God and religion, and that creeds and articles ought to be interpreted in the widest sense. Nevertheless, one-half of the people of this country were shut out of that Church because of the terms of subscription exacted. How was that if it was so comprehensive? Then another said, as the Bishop of Lincoln did, that it was a Catholic Church, but not Erastian; that it was not subject to the will of the State before the will of God. But the bishops were appointed by the State, as well as the doctrines and ritual of the Church, and the country was only interested in the Church as a National Church simply because it was scheduled in an Act of Parliament. But those who respectively supported these three different theories had subscribed to the same articles, and were governed by the same Act of Uniformity! Indeed it might be said that the Church lived by means of Established Nonconformity. What did they see in their own times? There was a very interesting discussion going on in the columns of the *Times* as to who began to persecute—the High-Churchmen or the Evangelicals. It was a curious question, which he would leave to be solved by those especially interested therein. Mr. Rogers then referred in succession to the Gorham case, the action taken in reference to "Essays and Reviews," and to the Bennett case, remarking that all these men had been retained in the Church of England. Dean Stanley said it was a great triumph for liberty, but he (Mr. Rogers) wanted to know whether there ought to be any liberty in the Church of England, except what was given by the Act of Parliament? In every one of their cases there was a departure from the Act of Uniformity to Nonconformity in the Church of England. Canon Miller lately complained that their curates had no backbone—that is, that they were going over to the High-Church; and the *Church Quarterly* complained of the nebulous shifting of religious sentiment in such writers as Dean Stanley. He had got a still more remarkable case. He did not think it likely that the system of Congregationalism would gain a footing in the Church of England. He had a passage from the pen of a great statesman in which he said the basis of the Public Worship Act was [that existing practices, however established by length of time, and however acceptable to both the laity and clergy, might at any time be challenged by three parishioners as worshippers. The statute by which 2,000 Nonconformists were turned out of the Church of England was the statute of 1661, and it remained unrevoked until that day; yet it was now sought to set it aside, so that others might remain in. This showed that the system was worn out. ("No, no," and applause.) Then there was the case of Mr. Tooth, now in prison, and who said a great deal with which he (Mr. Rogers) could sympathise. But why was he in prison? Not because the law forbade him to light his candles or burn his incense, but because he would not acknowledge the control of the law over the churches which belonged to a Church established by law. (Applause.) He was not deprived of any of the mystical virtue he had received in ordination. Lord Penzance could not deprive him of that. Mr. Tooth could go and exercise his functions anywhere else but in a building connected with the Established Church of this country. Now this was what Mr. Tooth did not seem to understand, but about which there ought to be no mistake. The law of this country must be asserted and obeyed, no matter whether Mr. Tooth or anyone else be the offender. He said distinctly that no class of men would have been treated with the leniency and

indulged with the respect extended to the clergy if placed in similar circumstances. The law had been borne down to the utmost possible limit of its endurance. And why had that been done? They were afraid to touch Mr. Tooth because other people had not been dealt with as they might have been. They had got a Church established by law, controlled by law, with all its limits defined and regulated by Act of Parliament, in which, nevertheless, there was more lawlessness than in any other institution in the kingdom. (Applause.) What Mr. Tooth did not seem to see at present, or, if he did, to understand, was that if he had the liberty he must pay the price. The members of the English Church Union were beginning to see it. There was only one way out of it, and that was by the complete disestablishment and disendowment of the Church of England. (Loud applause.) If Church reform was to be carried out in an Evangelical and Protestant sense where were the men to be found who were going to work for that reform? Canon Ryle said, "He could tell those who were counting on the divisions of Churchmen to forward their schemes for the ruin of the Church, that they would find Church parties like man and wife—they would scratch each other's faces, but would join together to stop anyone else who tried to do the same thing." (Laughter.) He and the Ritualists were man and wife, and they scratched each other's faces, but they rallied at the Dissenters all the same. Where was the hope of Protestantism in a party like that? (Laughter.) There was a time when there was a real Protestantism in the Church of England. There was a time when Ridley and Latimer and Hooper shed their blood for Protestantism. ("Hear hear," and applause.) But what a descent from those times to the present, when men could whine about the bulwark of Protestantism and talk about Protestant principles, and yet told them they must not touch an Establishment which was hurrying on to Rome. He said they had no hope in this reform. The only issue they could have in the matter was disestablishment. (Applause.) He was very sorry to hear a Nonconformist saying that they should let these Church parties fight the battle out themselves, and stand aloof while it was done. It was their business, and they must see to it. They were frittering away some of their best principles; they were dwarfing their liberties; and they must take care that Protestantism was not treated in that disgraceful, scandalous, and unjust manner. (Applause.) At the recent Church Defence meeting, Mr. Heygate, one of the members for a county division in Leicestershire, begged his friends not to make this Church question a political question. He supposed the hon. member hoped to catch the votes of a few stray weak-kneed Liberals, who had not yet learnt their principles. There had always been men of that class. The men who were opposed to disestablishment were the same men who had been disposed to think favourably of Lord Beaconsfield's Eastern policy. The same men opposed the enfranchisement of the agricultural labourer. They were the men who were always acting as a drag on the wheels of the advancing chariot of Liberalism. Let Mr. Heygate not be alarmed, he would get these people whether it was made a political question or not; and he was welcome to them when he got them. (Laughter.) But upon earnest Liberals who were still undecided as to whether the time had come for the agitation and settlement of this question, he would respectfully urge the careful consideration of their claims:—

The Nonconformists on that platform, and in the body of the room, were the very sinew and muscle of the Liberal party; and what was the case there was the case everywhere up and down the country. What had they done in the past? When was the flag of Liberalism unfurled, and they did not rise to it? When was there a crisis when they were wanting? When was there a war for which they did not muster recruits? When was there a battle, and they were not in the face of danger? They had fought for the rights of others as well as their own. They contended for Catholic Emancipation quite as much as for a recognition of Dissenters' rights. They had fought this battle step by step, and nearly every vestige of inequality had been removed. They were pledged to remove it; and now, when they asked others to come and do this justice not to them but for the nation, if they were asking a wrong thing for the nation, let them deny it. They wanted no Nonconformist privilege or favour. If they were making a mistake and doing what was bad for the nation, let it be proved to them, and they would withdraw their request. (Applause.) What they asked was that they would set free religion as they set free everything else. What they asked for was equality here as they had given it everywhere else. In the name of justice, in the name of the people of England, he called upon the Liberal party to take this step forward, and grand as their grandest achievements had been, this would be the noblest and brightest of them all. (Loud cheers.)

Mr. W. STANTON moved a vote of thanks to Messrs. Dale and Rogers for their excellent addresses. Mr. J. G. BURGESS seconded the resolution, which was put to the meeting, and carried by an overwhelming majority. Mr. DALE briefly replied, and proposed a vote of thanks to the chairman for presiding. Mr. ROGERS seconded the motion, which was carried, and duly acknowledged, and the proceedings were brought to a close at a late hour.

The *Leicester Chronicle and Mercury*, which reports the meeting to the extent of seven columns, from which the above is condensed, says:—

If there had been any doubt of the immense value of Tuesday night's demonstration as a significant and most remarkable expression of free and unfettered public

opinion, upon one of the most important and pressing problems of the present age, it would have been at once vanquished by that comparatively insignificant murmur of dissent which was heard throughout, and which only by wonderful contrast contributed to make the general harmony in favour of the disestablishment and disendowment of the State-Church all the more emphatic and overwhelming. Never has the cause of religious equality in Leicester received such signal service as that conferred on Tuesday night by the overpowering arguments and soul-stirring eloquence of Messrs. Dale and Rogers—never has the local progress of the movement received such an overwhelming impetus as that which must inevitably have been imparted by the wonderful advocacy of such able, accomplished, and powerful champions of the principles of Liberation. In short, Tuesday night's demonstration against the union of Church and State will long be remembered as one of the most strikingly successful ever held in the borough of Leicester, and as one of the most formidable blows ever administered to the Establishment in this Midland capital of Nonconformity.

MR. GORDON'S LECTURES.

STRATFORD.—On Wednesday evening, Jan. 24, Mr. Gordon lectured in the Town Hall, Stratford, J. Lewis Banks, Esq., in the chair. On the platform there were the Revs. T. Stallybrass, T. Perfect, and W. Brierly, of Leytonstone, and Messrs. B. Berry, J. J. Griffiths White, G. H. Brown, J. Bishop, H. V. Wigg, and other friends. The spacious hall was crowded in every part by a highly respectable and representative audience, including the Rev. W. J. Bolton, vicar of St. John's, Stratford, the Rev. R. W. Loveridge, vicar of St. Philip's, Bethnal-green, and several other of the local clergy. Mr. Gordon spoke for about an hour. From the first it was evident that the opposite party had mustered very strongly, and that opposition was meant; and such proved to be the case. As the lecturer warmed to his work, and delivered hit after hit with telling force, cheers and counter cheers broke out again and again, but although very excited the meeting was never disorderly. At the conclusion of the address the chairman rose and invited discussion. Mr. H. B. Reed at once presented himself, and as he ascended the platform, the chairman of the Local Conservative Association called for three cheers for the Church. This was at once responded to. Counter cheers for the Liberation Society were then given, and discussion commenced. Half-an-hour was the time allotted by the chairman, but more than hour was thus spent, Messrs. Reed, Loveridge, and Webster, each trying their strength with Mr. Gordon. A vote of thanks to the lecturer, moved by the Rev. W. Brierly in a capital speech much interrupted, was passed at the conclusion. This was the third meeting held at Stratford, and by far the best. A set debate between Mr. Gordon and a local clergyman is likely to be the result. Whenever redistribution takes place Stratford must be included with the metropolitan boroughs. If disestablishment has not taken place before, it will be strange indeed if Liberation candidates are not returned at its first election.

ST. LUKE'S.—On Thursday Mr. Gordon was at the Loyal United Friends Hall, Banner-street, St. Luke's, T. Turner, Esq., in the chair. Despite the wet a very fair audience was present, and at the conclusion of the lecture ("The Establishment State Paid"), a very interesting discussion ensued, the Church being very ably represented by a gentleman from the audience. The Rev. R. W. Loveridge also spoke. A disestablishment resolution, moved by Mr. W. C. Allen, of the firm of Stafford Allen, and Sons, was passed after Mr. Gordon's reply with but three dissentients. This concluded Mr. Gordon's work in East and North-East London. Mr. Herbert V. Wigg, the Liberation Society's agent for the district, accompanied the lecturer at each meeting.

LECTURE AT MILTON HALL, CAMDEN TOWN, BY J. H. GORDON. Friday, January 26. Cooke Baines, Esq., in the chair. The lecturer treated the subject in its popular aspects. Some pertinent questions were put by the audience, and careful and satisfactory replies given by Mr. Gordon. Votes of thanks were unanimously given.

WOOLWICH.—On Monday, 22nd inst.—Dr. Baxter Langley, chairman—the Lecture Hall, Woolwich, was filled to hear a lecture by Mr. Gordon on "Disestablishment and Disendowment." The lecturer soon laid hold of the audience, and succeeded in securing their rapt attention until its close. Major Wetherell offered opposition, but of a very feeble kind. A resolution in favour of disestablishment and disendowment, proposed by the Rev. J. Teal, and seconded by E. Davis, Esq., was carried with only six dissentients.

SURREY CHAPEL LECTURE HALL, Tuesday, 23rd inst.—Andrew Dunn, Esq., chairman—Mr. Gordon spoke to a very sparse audience on "Religious Equality." Opposition was offered by two of the Church Defence Association, but the audience was not convinced by their spurious reasoning. A. Hawkins, Jun., Esq., moved, and J. Rawle, Esq., seconded, a resolution of sympathy, which was carried unanimously.

BOLTON.

Last evening a great meeting of the friends and supporters of the Liberation Society was held in the Temperance Hall of this town. About 3,000 persons were present. Mr. J. K. Cross, M.P., occupied the chair. Lengthened addresses were delivered by Mr. J. G. Rogers, B.A., and Mr. R. W. Dale, M.A., who were received with much enthusiasm, and a vote of thanks to them was cordially passed. The attendance was so large than an

overflow meeting was held in the Co-operative Hall, under the presidency of Mr. James Barlow.

* * The other accounts of meetings and lectures in various parts of the country are unavoidably omitted this week.

THE CURATES AND DISESTABLISHMENT.

"A London Curate" thus unburdens his mind in the columns of the *Daily News*:—"May I make a few statements upon an event not far off, namely, the disestablishment of the Church of England? It is generally supposed that the vast majority of the clergy are violently opposed to this measure. I fear that this delusion arises from the fact that until very lately the clergy of the Church of England earned an unenviable notoriety for opposing every scheme for the improvement of political and social matters. I have been a curate for some time, and can testify to the revulsion of feeling amongst many of my brethren, on this subject in particular. That which was whispered in the secret chamber of the curate's lodging is now proclaimed upon the house-top. That which was looked upon seven years ago as a remote probability is now staring us in the face, with an expression so benevolent and so entirely different from the stony glance of the bugbear of our youth that a great many of us are absolutely charmed at the prospect of fraternising with the monster. Some, no doubt, view disestablishment as the means of obtaining religious liberty; but may I venture to point out that another question is involved—a vulgar one, no doubt—but so long as curates have to live upon the corn-roots and animal food which supply the wants of man, a question possessing surpassing interest—I mean the question of pay. The miserable pay of curates is a public scandal. Would-be curates seem to see this; and there is a great hubbub in ecclesiastical circles because no curates are forthcoming. The Church of England has treated curates as some people treat their poor but virtuous relations; she has not given them their rights, and has persistently snubbed them because they were not rich. The ordinary gravedigger at the nearest cemetery to me can earn 10s. a-day with ease. The average stipend of the curate is 6s. 6d. a-day. Yet he has not the advantages of the gravedigger. The curate must wear clothes of an expensive colour; he must have a respectable house; keep up at least an appearance of extreme solvency; pay the same price for his food as the squire or even the bishop; and finally must help to support the wife and family of our friend the gravedigger, whenever that worthy has been called to visit some distant Government establishment for a few weeks. The bishops, as a rule, prescribe matrimony as a softening influence likely to counteract the controversial asperities of the season, as well as to add to the comfort and convenience of the curate; but, sir, this I call ill-timed levity. I am not aware of any effort being made in Parliament by their lordships for the benefit of the working clergy; but I am aware of there having been snug retirement schemes and divers instruments for taxing still further the over-taxed clergy, which have been proposed and unanimously supported by their lordships. Hence your readers need not be surprised when they learn that there exists a charity for supplying clergy with old boots and shoes and cast-off clothing, and that this branch of the Established Church completely fails to supply an ever-increasing demand. Disestablishment must bring about a vast change in the relations between clergy and laity, and the first measure we may confidently predict will be an increase in the pay of those who do the most work. Promotion affects only those who compose or who are related to the official oligarchy, or who have private interest. The senior curate of some well-known preacher may occasionally get a bit of one of the smaller fishes; but, as a rule, fifteen or twenty years' service is rewarded by some out-of-the-way mission district or rural parish. The loaves and fishes of the Establishment never were more jealously distributed than at the present time. Disestablishment has no terrors to the curate. His position will be less burdensome. If the rector takes the lead, the curate can't be far behind. The secular duties which the Establishment entails are numerous and distracting. Now every parishioner expects the curate at least to accept his notion of what truth is, whether religious or scientific, and groans against a State-Church if he inclines to differ from him, or else he threatens him with the law. Disestablishment relieves the curate from secular burdens. Disestablishment will secure him his rights. No curate, however experienced, however marked out by ability, is allowed to vote in the election for proctors. Thus curates are entirely excluded from the Church's council. The bishop has a power over a curate such as is possessed by no mortal official in the country. One stroke of the pen and the Bishop of London could silence every curate in his diocese, and at the same time deprive them of their stipends. Mr. Browne, of Hatcham, is deprived of his salary because he happened to be curate to that notorious malefactor Mr. Tooth. I do not know whether the bishop gave him compensation for his sudden suspension, but it does not seem likely. Thus a Ritualistic bishop, could vex, harry, and finally annihilate Evangelicals in his diocese by the simple process of suspending the licences of their curates. Dr. Dykes, of Durham, were he alive, could tell us how he was left in this position until death terminated his relations with his bishop. There are so many points to bring out

that I could not ask you to give me space to demonstrate still further the advantages to curates which disestablishment would bring; suffice it to say, that were there no other reasons, the fact that promotion and patronage are the cause of so much discontent and heartburnings that some speedy cure should be devised. Else the supply of clergy would totally fail, and though we should have abundance of dignitaries we should have no title on that account for the gratitude of the country. Lest it should be supposed that this is the letter of a disappointed man, you will allow me to say that though I am a curate, yet I receive no stipend, and have refused a living in private patronage which was offered to me."

THE TOOTH CASE AND THE RITUALISTIC CONTROVERSY.

The churchwardens at St. James's, Hatcham, in reply to the demand which has been made upon them for the keys of the church, said they were not in their possession. A formal notice from the Bishop of Rochester and the Rev. R. Chambers, the clergyman appointed temporarily in charge, was therefore served upon Mr. Tooth, in Horse-monger-lane Gaol, requiring him immediately to deliver up the keys. This, however, he distinctly declined to do.

On Sunday last the church was closed by order of the Rev. R. Chambers, the (bishop's) curate in charge—a rather superfluous notice, seeing that Mr. Tooth would not give up the keys. There were a few idlers round about, but no particular excitement prevailed in the neighbourhood.

The Rev. Arthur Tooth has been visited by a large number of sympathisers, the majority of whom are identified with the Ritualistic cause. Amongst the visitors were Canon Liddon, the Rev. George Nugee, the Rev. D. Elsdale, Messrs. Croom and Plimpton, the two churchwardens of St. James's, and several ladies. Mr. Tooth receives all his friends in the common room attached to the debtors' portion of the prison, where one of the "sisters of mercy" attached to St. James's is in constant attendance upon him. In the furniture of his own room the rev. gentleman has made some slight additions, including a table and easy chair. Here he has his books and papers, and conducts his correspondence, which is of a somewhat voluminous character. The manner in which some of the letters received by him are addressed is curious, amongst which being one as follows:—

"The Rev. A. Tooth, Horse-monger-lane Gaol. Martyr of Spiritual Wickedness in the Palaces of Lambeth and Rochester." Mr. Tooth is not called upon to do any menial work himself, having taken advantage of the regulation of the gaol, by which he has been able to engage one of the "poor" debtors to make his bed, clean his room, and do the other necessary work, inclusive of cooking such portion of his food as is brought from outside in an uncooked state, the rules permitting a prisoner committed for contempt of court to provide any edibles he may think proper. Though not constitutionally over strong, the reverend gentleman keeps in excellent spirits, and maintains his firm determination to persevere in the course he has taken.

A correspondent of the *South London Press*, who has visited Mr. Tooth, says:—"The yard in which Mr. Tooth takes his airings is a moderately-sized piece of ground, paved with stone, and enclosed, cage-fashion, by iron rails. Mr. Keene, the governor, has extended to him all the comfort that prison discipline will allow, and with one exception—loss of liberty—he might almost be in his own home. The cell in which he is lodged has a fairly large window, it is carpeted and furnished according to his own taste, and a second apartment has been assigned to him as a dressing-room."

An appeal is made in the daily papers by Mr. Tooth from his prison for funds to carry on the work of the Orphanage at Hatcham, New-cross, which, he pleads, has hitherto been "very dependent" on his immediate care.

Mr. Tooth has, it is said, intimated his intention of appointing another beneficed clergyman to take his place in the parish. A movement has been commenced among Mr. Tooth's friends to memorialise the Bishop of Rochester, praying for Mr. Tooth's release from prison.

It is understood that, owing to the position assumed by the English Church Union in the Hatcham case, considerable offence has been given to a number of its supporters. The Rev. W. P. S. Bingham, chairman of the Devises branch, states that many are deeply pained, and several have signified their intention of withdrawing from the society. The Hon. F. Stuart Wortley has withdrawn from the Scarborough branch.

The Rev. Edward Husband, incumbent of St. Michael's, Folkestone, on Sunday night referred to Mr. Tooth's imprisonment. As the only means of restoring the Church her liberty and freedom, he pronounced for disestablishment, and said that henceforth he would labour night and day to get the Church of England free from a persecuting State.

The London correspondent of the *Leeds Mercury* says:—"I believe that Mr. Tooth is not likely to remain long in prison, as it is felt by the best friends of the Church that to prolong his incarceration would be to crown him with a martyrdom which he has courted. Now that he has been deprived of his church, it is urged that the law ought to be satisfied, and the probability is that before long he will be liberated. I have the best grounds for assuming that though the minority who sympathise with him are loud in their demonstrations,

they are not at the present juncture likely to create anything amounting to the dimensions of a schism."

The Italian *Unita Cattolica* gives an effective history of the Tooth scandal, and thus concludes:—"Some English journals defend the childish, not to say sacrilegious, Ritualistic ceremonies. Others deride them. Protestantism shows itself in ever increasing dissolution. The only gainer by these contests is the Catholic religion, from which the Ritualists have taken the august ceremonies, without possessing the faith which vivifies them." The same paper announces the conversion of four English clergymen, who, it says, "have courageously renounced their rich livings to enter the true Church."

It will be seen from an announcement in our advertising columns that the Rev. J. G. Rogers intends to deliver two lectures on this subject at the Memorial Hall on Tuesday and Tuesday week. As probably no one is better acquainted with the merits of the question, or more likely to draw accurate conclusions from the facts, we have no doubt that the lectures will prove a valuable contribution to the materials on which the public judgment, in relation to the case and the issues it involves, will be based.

THE FOLKESTONE RITUAL APPEAL.

As stated in our last number, the appeal in this case came on before the Judicial Committee of the Privy Council on Tuesday. There were ten judges sitting: the Archbishops of Canterbury and four bishops being assessors. Sir James Fitzjames Stephen opened the case for the appellant, Mr. Ridsdale, and his elaborate argument occupied the courts till Friday, when Mr. Arthur Charles followed on the same side. Mr. Stephen's argument was mainly directed to the most points of the Purchas judgment. "As to the eucharistic vestments (remarks the *Spectator*) his line is plain. His opponents do not deny that they were in use in the second year of Edward VI., and the rubrics prescribe all such vestments as lawful. But the judges in the Purchas case held that this rubric was modified by the advertisements of Elizabeth's reign, which, as they held, had the force of law; and a great part of Sir J. Stephen's argument has been devoted to prove—first, that the advertisements of Elizabeth's reign never had the force of law at all, and indeed that they never had the Queen's personal authority; next, that even if they had the force of law, they did not abolish the eucharistic vestments or any others, but were intended to induce the Puritan bishops to adopt a decent minimum of ritual, not to put obstacles in the way of Romanising bishops who desired a maximum—and on these points his argument has been very learned and striking. As to the wafer-bread, he contends that the wafer is ordinary bread cut in a circular shape, and that as there is no direction as to the shape, there is nothing to forbid wafer-bread." The other point at issue is the question of the eastward position.

On Saturday, Mr. Charles having concluded his speech on behalf of the appellant, Dr. A. J. Stephens, Q.C., opened the case for the respondent. On Monday Dr. Stephens proceeded with his argument for the respondent. He dwelt on the sacrificial and non-sacrificial vestments, and answered the question of the Lord Chancellor as to the wearing of two kinds of vestments in the same service, which, the learned counsel said, had not taken place. The Sarum Missal showed the vestments to be worn in the Roman Catholic Church, and that the chasuble and alb were the sacrificial vestments worn. He continued his description of the copes worn, to show the use of the two copes—one for superstitious purposes and a plain one which was allowed. The learned counsel quoted authorities in support of his argument. He cited what was proved in the case of *Hibbert v. Purchas*, before Sir Robert Phillimore, the late Dean of Arches, who was now sitting at their lordships' court. The learned doctor continued his argument on the cope, and the hearing was then again adjourned. Yesterday the learned counsel took up the question of the eastward position. As explained by Sir R. Phillimore, the communion table was to be placed in the chancel of the church, and the intention of the canons and rubrics was that the minister should face the people during the prayer of consecration.

It is stated that Mr. Beresford Hope, M.P., is paying the cost of the present appeal.

The *Times*, commenting upon the block of business in the law courts, the number of judges now engaged in hearing the Folkestone ritual case, and the time likely to be occupied in the proceedings, says the waste of judicial power now witnessed is to some extent gratuitous. Two lord chancellors, three lords justices, a lord chief baron, five other judges, an archbishop, and three bishops are giving up time incalculable to listen to hair-splitting on the trivialities contended for by Ritualists, and for this purpose, and this only, the whole judicial business of the country is obstructed. The time has come when it may not be undesirable to inform the clergy concerned that the main result of such an exhibition as the present is to bring discredit and almost to provoke contempt for the subject with which disputes are identified. When we see ministers of religion disturbing the Church and the whole community for the sake of these follies, and contending for them as if they were vital necessities of the religion they profess, we must either

think very unworthily of the cause to which such trivialities are essential, or we must come to a very unwelcome conclusion respecting those who thus misrepresent and abuse it. It is really intolerable, and a scandal to religion itself, that the business of the country should be brought to a standstill by such nonsense. If, in days when theological and moral questions of the profoundest interest are being discussed, the only matters which absorb the attention of the clergy are such as are raised in 'the Folkestone case,' they will soon find out that the nation cares very little for anything they may do or anything they may say.

PROTESTANT DISSENTING DEPUTIES.

The annual meeting of the Protestant Dissenting Deputies of the Three Denominations, Presbyterian, Independent, and Baptist, appointed to protect their civil rights, was held on Monday afternoon at the Memorial Hall, Farringdon-street, Mr. Henry Richard, M.P., in the chair.

Mr. C. SHEPHEARD, the senior secretary, read the annual report, which alluded to the chief Parliamentary bills of last session involving the question of religious liberty, including the Burials, the Increase of the Episcopate, the Oxford and Cambridge Universities, the Valuation, and the Elementary Education Bills, and also to the course pursued at the instance of the committee with regard to them, and it was stated that Mr. Osborne Morgan intends to introduce his Burials Bill at the earliest opportunity in the approaching session. In concluding, the committee congratulated the deputies on the fact that Mr. Alfred J. Shephard had been appointed joint secretary with his father, Mr. Charles Shephard.

The TREASURER (Mr. Pattison), said the balance in hand last year was 79l., this year it was 92l., all the current expenses having been paid, and the investments left untouched.

The CHAIRMAN, in moving the adoption and printing of the report, said: I am afraid that we are met at rather an unpropitious moment, so far as the general public are concerned, for discussing questions in which we as Nonconformists are specially interested. It would seem impossible in these days to fix attention upon anything which is not in some way connected with the Sublime Porte and the nation which that mystical body governs or misgoverns. Yet it seems a little hard that all interests of the human life should be suspended whilst European statesmanship is considering whether, after the Western Powers, twenty years ago, sacrificed a million human lives and some 350 millions of money in setting up the Turk—whether they ought to repeat the same dreadful process in now pulling him down. But if we look more steadfastly into the matter we shall find what I may call our question—the question of religious equality or inequality—lies at the bottom of even the terrible imbroglio with which we have had to deal in the East of Europe. (Hear, hear.) For what is it that has rendered necessary the intervention of the great Powers in the affairs of Turkey? Is it not this—that the Turkish Mussulmans, or, as I may say, the Established Church in Turkey, have been carrying out the theory of the union of the Church and State somewhat too remorselessly to its logical and legitimate conclusion? (Hear, hear.) The Christians of Turkey, or, as Lord Palmerston called them, in the remarkable letter read by Canon Liddon at St. James's Hall a few weeks ago, the "Nonconformists of Turkey," have been subjected to treatment not differing widely in kind, though no doubt carried to an excess in degree, from the treatment to which the Nonconformists of England and Wales were subjected not very long ago. They have been deprived of their civil rights; they have been made to feel in various ways their social and political inferiority on account of their religion; and when they have resented this they have been made to suffer fines, extortions, imprisonments, tortures, and death, because they are infidels to the Mahomedan creed—or, in other words, because they are Dissenters from the State-Church—(Hear, hear)—and, in fact, what Lord Salisbury and General Ignatieff and the other Plenipotentiaries at Constantinople have had to do has been to preach to the Sultan and his Ministers the principles of religious equality, and they seem to have done this with a good deal of straightforwardness and simplicity. (Cheers.) I read a week or two ago in the *Times* what purported to be the text of the modified resolutions of the Powers, such as were presented by Lord Salisbury at the last meeting of the Conference, and among others one article is headed "Complete Religious Freedom," and it is expressed thus—"The communities [by which I suppose we are to understand religious communities] shall maintain their own clergy, their religious buildings, and the establishments for public education, and guarantees will be given against forcible conversion." (Hear, hear.) Why, these were the doctrines of the Liberation Society—(cheers)—and it would be very pleasant to find them enforced by the august Conference that was meeting at Con-

stantinople. Thus it is, gentlemen, that this irrepressible question of the relations of the civil and spiritual power crops up everywhere, and forces itself upon the unwilling attention of statesmen, who, sooner or later, will have to deal with it practically in our own country, and in all the countries of Christendom. Now, I will not touch on all the topics in the report. As to the burials question, you know that there is a rumour current that the Government mean to deal with this matter in the approaching session of Parliament. Well, we shall be prepared to receive and canvass, with perfect fairness and candour, whatever proposals Her Majesty's Ministers may think fit to submit to the House of Commons, but I am bound to say that our experience of the men in power at this moment justifies the saying, *Timeo Danaos et dona ferentes*—"We suspect Greeks even when they bring gifts." With regard to the Universities Bill, that will be reintroduced, and we must do what we can to prevent any retrograde legislation in that matter, and to stop fresh appointments—especially to clerical headships and fellowships. (Cheers.) But by far the most important bill before Parliament last session affecting our interests was the Education Bill of the Government. I thought when it was introduced, and I still think, that it was one of the most daringly reactionary measures that has been submitted to the Legislature for many years. (Hear, hear.) You know some of us, in the face of many discouragements and disadvantages did what we could to resist the progress of the measure. There were two especially objectionable features to the friends of civil and religious liberty. The first was that the bill involved a gross violation of an important constitutional principle; that where there is expenditure of public money there ought to be something like public responsibility and control; but under this Act it is possible—nay, highly probable—that there will be thousands of schools scattered over the face of the country which will derive the whole of their means of support from the public sources, from taxes and rates, and the children's pence, and not requiring that a single penny shall be raised by voluntary contributions. (Hear, hear.) Yet the whole management and directors of these schools will be in the hands of private irresponsible persons, who may, and unquestionably in many cases will, so administer what in all respects are national funds, as to promote the aggrandisement of one particular religious body. (Cheers.) The other objectionable feature is this: The Act gives power under formidable and oppressive penalties to force the children of parents of all classes of religionists into sectarian schools without any adequate protection for the rights of conscience, for I maintain that the Conscience Clause is a farce and a mockery, as everybody acquainted with the agricultural districts of this country knows very well. (Cheers.) Well, this Act provides that any parent neglecting or refusing to send his child to school—and in ninety-nine cases out of a hundred the school in an agricultural district will be a Church school—will be liable to a penalty of five shillings, and, if he persists, his child may be taken from him and sent to an industrial school; and kept there till he is sixteen years of age. We who live in large towns are pretty well able to take care of ourselves, and do not, I think, adequately understand what our Nonconformist brethren in rural agricultural districts have to bear; and I am not sure that we sympathise with them as fully as we ought to do, or take such measures as our political power gives us to protect them from processes from which we ourselves are to a great extent happily exempt. No one will doubt my zeal for popular education, but I think even education may be purchased at too costly a price; and I think the price is too costly if it is to be purchased at the expense of our civil and religious liberty. (Cheers.) Well, in view of this and similar propositions, I gave notice of a motion in committee—"That in the opinion of this House the principle of universal compulsion in education cannot be applied without great injustice, unless provision be made for placing public elementary schools under public management." Now, because I submitted this simple and moderate proposition, I was assailed with great bitterness by all kinds of newspapers, from the *Times* to the *Rock*. I was said to have imported the sectarian element into the discussion, as if the bill with which we had to do was not all "chock-full" of sectarianism. This is what they always do; but my reply is, "No, we advocate unsectarian education, and if we are obliged to drag in questions having relation to sects, it is because you put it into your bills and oblige us to take it out again." Well, the Government resisted the proposal, and we need scarcely wonder that they took this course, because on all ecclesiastical and educational matters they scarcely affect to disguise that they are the ministers, not of the people at large, but of that portion which belongs to the Church of England. (Hear, hear.) In all their measures of the kind—the Endowed Schools Bill, the Public Worship Regulation Bill, the Bill for the Increase of the Episcopate, their treatment of the Burial Question, and the Education Act—they proclaim their desire to do all they can to promote the interests of the Established Church. (Cheers.) Perhaps I had a right to be a little surprised and grieved at the course taken by the Liberal party on that occasion. At a meeting at Sheffield more than twelve months ago I remember saying that whilst the Nonconformists claimed the right

to advocate fully and freely the great principle of religious equality at all fitting seasons, they did not wish to be considered as irreconcilable or impracticable as politicians, that we did not make the immediate acceptance of our extreme principles a *sine qua non* condition of our cordial co-operation with the Liberal party, but that we were prepared to go with them in any direction towards Liberal legislation that they were willing to go with us"; but I maintain that there was one thing we had a right to expect, and that was that the leaders of our party should not give their sanction or countenance to any reactionary legislation, or any legislation tending to injure or undermine, or prejudice the great question of religious equality to which they were committed. Now this was precisely what was done with regard to the Education Bill by the Government. I have shown it was a reactionary measure, and yet in spite of that a large number of Liberal members voted against my motion, and a still larger number refused to vote for it. Nay, more, the leader of our party made a long speech against the motion. What was a little singular was this, that before the motion came on a "whip" was made by Mr. Adam, calling attention to my motion. Now, as it is not the business of the "whip" of the Opposition to bring up members to support the Government, everybody thought the "whip" was issued in the interests of my motion, and various friends came to congratulate me that that was the case. Judge, therefore, my surprise when we found the leader opposed the motion by his speech, and Mr. Adam himself went into the lobby against me. I am not going to make any great grievance of this, or to bring any severe indictment against the Marquis of Hartington. I believe his lordship is rapidly growing in favour with the House and with his own party, and no doubt will become an efficient leader if he can make up his mind in what direction the Liberal party is to be led. Perhaps the course he took on that occasion was partly our own fault, because we did not sufficiently impress upon him beforehand what the feelings of the great body of the Nonconformists were with regard to Lord Sandon's measure. However, about three weeks later the noble lord moved a resolution, a part of which was substantially the same as mine, as you shall judge. I moved that before compulsion should be universally applied, provision should be made for putting all elementary schools under public management. He moved a resolution condemning the bill of the Government because, among other things, it "tended to place the management of schools in the hands of persons who neither contribute to their support nor are elected by the ratepayers." I cannot for the life of me see any distinction in principle between the two resolutions. Still, his lordship only got twenty votes more for his motion than I got for mine! (Hear, hear.) But there was something worse than this open defection of some of our Liberal supporters; it would appear there are some traitors in our camp. I don't remember within my experience more absolute unanimity amongst the Nonconformists of this country than in their condemnation of the Government Bills; yet we found in the course of the discussion from the lips of Lord Sandon, that there are some persons amongst us who have not the courage of their convictions—men who, instead of coming forward in the assemblies of their brethren frankly to express their opinions as differing from those of the great bulk of Nonconformists, prefer going behind our backs to write letters to Lord Sandon to say they approve of the measure, and that they are the real representatives of the Nonconformists. (Hear, hear.) This was constantly cast in our teeth by Lord Sandon. It certainly did bring to my remembrance the lines of George Canning:—

Give me the avowed, the erect, the open foe,
Him I can meet, and perhaps can turn his blow;
But of all plagues, just Heaven, thy wrath can send,
Save me, oh! save me, from a candid friend.

(Hear.) Another untoward circumstance greatly contributed to embarrass those of us who were opposing the bill. No one can doubt the perfect loyalty of our friends at Birmingham to the principles and to the cause of Nonconformity—(Hear, hear)—and they are men of whom we are proud. They have many admirable qualities, one of which is self-confidence. As soon as they had read Lord Sandon's speech, they, in inexplicable haste, drew up a circular, in which they spoke far more favourably of the measure of the Government than they came afterwards to do when the bill was before them, and there was hardly a discussion took place in which Lord Sandon did not throw in our teeth this manifesto of the Nonconformist Committee at Birmingham, though they had subsequently passed a resolution of a very different character. Now I wish, if I may, to give one piece of advice to our friends at Birmingham and throughout the country, and that is—never commit yourselves to an opinion upon any Government bill from merely reading the speech of the Minister who introduces it. Without at all assuming that there is any intention to mislead, yet every Minister is anxious, of course, to present his measure as favourably as possible to his opponents in order not to elicit any active demonstration against it on the day of its birth. But after all, the question of education must be decided by the country for itself. It is for the people who have children to be educated to decide whether they will have the education of their children committed to clerical hands, or to the men whom they have elected by their own free suffrages. Well, since

that bill has passed the country has pretty clearly pronounced in which direction its opinion is tending. (Hear, hear.) I think the country has pronounced with a clearness and an emphasis which must carry conviction to the densest Conservative understanding that they mean to stand by school boards, and that they don't wish to deliver the children into the hands of clericals for their manipulation. (Cheers.) Now, with regard to the general question, we have not yet done with this education controversy. You will have to deal with Irish education before very long, and then our Evangelical Protestant friends will find that by the principles they have affirmed in the English Education Bills they will be in a pretty cleft-stick. (Laughter.) That is the conflict that is going on in every country in Europe, and in the Christian world. First of all, the clergy neglect the education of the people committed to their hands for many generations, because they implicitly believe that ignorance is the mother of devotion; then when an attempt is made to promote popular education they resist it, but when they see it is inevitable they make strenuous exertions to monopolise it in their own hands, so as to make it subservient to ecclesiastical purposes. (Cheers.) That has been the history of education in our own country. Nothing is more capable of clear demonstration than this, that until Joseph Lancaster began to establish schools on a Liberal principle for the education of the poor, the great body of the clergy of this country were either utterly indifferent or actively opposed to education, and it was only when they became alarmed at the extent to which those schools were spreading that they established the National School Society in defence of the Church. (Hear, hear.) Since then I admit that they have done great things, and a great tribute of respect and honour is due to the clergymen of the Church of England for the sacrifices and the efforts they have made in popular education, although no doubt a considerable amount of zeal has been stimulated by the desire to proselytise more than by the love of education in the abstract, for the Bishop of St. David's, the most liberal prelate on the Bench, in his first charge to his clergy said—"It cannot be denied that the Church has lost all the adults in this diocese; therefore pay attention to the education of the young in order that we may win them back to the Church." I am happy to say that process did not answer in the diocese of St. David's, and I hope it will not answer the purpose anywhere else. With regard to the general question of the relations of the Church and State, I think we may be perfectly satisfied at the progress which things are making. On all hands, from all quarters, there are influences converging to this one thing, indicating that the time is not far distant when the Church must be separated from the State, and be allowed to govern and manage its own spiritual affairs by its own spiritual members, instead of being now fettered as it is—for there are fetters, even though they may be golden fetters, that bind us. (Cheers.)

Mr. WILLIAM HOLBORN (Kensington) seconded the adoption of the report.

Mr. CARVELL WILLIAMS, in relation to the report as to the abolition of tests, said that he understood that the new senior wrangler at Cambridge was once more a Nonconformist, making the eighth time within seventeen years that a Nonconformist had attained that distinction at Cambridge. The third on the list was, he believed, also a Nonconformist. These facts showed how much the Nonconformists had lost, and how much the nation intellectually had lost, in years gone by.

Mr. HENRY POTTER (Peckham) dissented from some of the views of the chairman as to the conscience clause and the education question, and was supported by Mr. W. T. REEVES (Wimbledon).

Another DEPUTY observed that if Mr. Reeve had the misfortune to be a Nonconformist farm-labourer, living in a priest-ridden village, he would find the conscience clause of little use. (Hear, hear.)

The report was then adopted.

On the motion of Mr. H. R. ELLINGTON, a resolution was passed expressing regret at the retirement of Mr. John Glover from the deputy-chairmanship, after holding the post eight years, and tendering cordial thanks for past services.

Mr. F. FITCH seconded the resolution, which was carried unanimously.

On the motion of Mr. S. R. PATTISON, seconded by Mr. J. SCRUTTON, Mr. Henry Wright, J.P., was elected deputy chairman, and on the motion of Mr. J. CLARKE, seconded by Mr. HAGGIS, Mr. A. Collins and Mr. J. H. Collins were re-elected auditors.

Mr. C. J. TARRING then moved the following resolution:—

That the deputies cordially concur with Mr. Osborne Morgan in his proposal to reintroduce the Burials Bill at the very earliest opportunity in the next session of Parliament, and promise him their warm and earnest support. The deputies feel that the hardship of the present burial law can be met in no other way than by permitting the parish churchyards to be used by all parishioners alike, and they regard the suggestion which has been thrown out by the Prime Minister that the difficulty is chiefly a sanitary one as an attempt to withdraw the notice of the public from the real grievance suffered by Nonconformists.

Mr. R. SINCLAIR seconded the resolution, which was carried.

Mr. A. T. BOWSER then moved:—

That the deputies desire to express their satisfaction with the result of the recent election of the school

board for London. The deputies feel that this election cannot be considered otherwise than as an emphatic declaration by the electors of London of their desire to secure for the poor children of the metropolis a good education free from sectarian influences. The deputies are gratified at the defeat of the clerical party in their attempt to enlist the ratepayers on their side by alleging that the supporters of the policy of the school board were altogether unmindful of expense. It is a source of great gratification to the deputies to know that the intelligence of the electors enabled them to see through so transparent a device, and that the result of the poll so triumphantly vindicated the principle of religious liberty.

The resolution was seconded by Col. GRIFFIN, and agreed to.

Mr. S. WATSON then moved:—

That this meeting being of opinion that the time is come for the consideration of the terms upon which the Church of England should be disestablished and its endowments dealt with, it be an instruction to the committees to consider and report to the deputies at the earliest possible period, as to the principles which should be embodied in any measure to be submitted to Parliament for disestablishment and disendowments, and prepare the outlines of such a measure for the approval of the deputies.

The resolution having been seconded by Mr. R. FORSAITH,

Mr. CARVELL WILLIAMS objected at that late hour, and with so diminished an attendance, to discuss an important proposition, of which no notice had been given to the deputies, and of which the committee had had no intimation until a few minutes before the meeting. He therefore moved "the previous question," which Mr. J. SCRUTTON seconded.

A discussion followed, in which Mr. Forsaith, Mr. H. Potter, Mr. Tarring, Mr. Bowser, Mr. Waylen, Mr. Haggis, Mr. Holborn, Mr. A. J. Shephard, Mr. Neal, and others took part, and on the amendment of Mr. WILLIAMS being put, it was carried by fifteen to ten.

On the motion of Mr. HOLBORN, a vote of thanks to the chairman concluded the business.

It is stated that the Bishop of Sodor and Man (the Hon. and Right Rev. Horatio Powys) has resigned, but is holding the office nominally pending further arrangements and the appointment of his successor. The income of the see is 2,000*l.* a-year. His lordship did not possess a vote in the House of Lords.

MR. NEWDEGATE ON CHURCH DIFFERENCES.—Speaking on Monday at the annual meeting of the Warwickshire Scripture Readers' Society, at Coventry, Mr. C. N. Newdegate, M.P., said that the great difficulty of the Church of England at the present time was separation within herself, founded upon diverse interpretations of her formularies. He was convinced that if members of the Church of England were ever to be reconciled, and united for all good purposes with their Nonconformist fellow Christians, it would be by placing the Bible above, and in front of, all formularies and all differences of sect.

IRISH UNIVERSITY EDUCATION.—A conference took place in Dublin on Monday, on the Education Question, between the Roman Catholic Archbishop of Cashel and Armagh and the Bishops of Ardagh and Elphin—representing the Irish Catholic hierarchy, and Messrs. Isaac Butt, M.P., Mitchell Henry, M.P., and John George M'Carthy, M.P.—on the part of the Irish Parliamentary party. Mr. Butt's bill in reference to University Education was discussed, the prelates explaining the views of their colleagues, and an understanding was arrived at which Mr. Butt considered satisfactory, and likely to result in a solution of the question.

LORD MINTO ON DISESTABLISHMENT IN SCOTLAND.—The Earl of Minto has addressed a letter to Mr. Adam, M.P., on the subject of disestablishment in Scotland. While agreeing in the hope that the question will not become "an out-and-out testing question in the selection of candidates for the House of Commons," his lordship holds that a passive and expectant policy on the part of the Liberals is an insufficient programme, requiring to be supplemented by more active preparations for the coming change. He insists on the desirability of caution, wariness, and even inquisitiveness being observed in connection with the subject, and suggests the appointment of a royal commission in order to throw light on the manner in which the endowments of the Church should be treated.

THE FREE CHURCH AND DISESTABLISHMENT.—The Rev. Dr. Adam, Glasgow, convener of the Free Church Home Mission Committee, spoke on Monday night at Perth in reference to the present duty of the Free Church. Her ministers, he said, should preach the Gospel freely, fully, and faithfully; her mission work at home and abroad should be prosecuted on a larger scale, and she should remain true to her principles, which involve the spirituality and freedom of the Church of Christ, her loyalty to Him as her only head, and adherence to His word as her only standard. He advocated disestablishment, because at the disruption it had openly been contended for as the legitimate and necessary application for Free Church principles; and in closing, he exhorted the young men of the Church to adopt this view intelligently, and maintain it courageously.

LORD DERBY ON ENDOWMENTS.—In one of his recent speeches Mr. Chamberlain, M.P., quoted a statement made by the Earl of Derby to the effect that the State had a right to deal with all endowments, if it only respects existing interests. Somebody having written to his lordship on the subject

received for reply a letter in which Lord Derby says he sees nothing in the words quoted, "which requires explanation or qualification on his part. In the passage referred to he has spoken only of the abstract right of the State to deal with endowments; and the principle which he has laid down is that which is generally accepted in this country. Whether in any particular instance, it is politic or expedient to divert to one purpose endowments originally intended to be applied to another, is an altogether different question, and one which cannot be dealt with by any general formula. He fails, therefore, to see with what intention his words have been quoted by the Liberation Society, or what they are supposed to prove in connection with the society's objects."

THE IMPENDING STORM.—The *Church Times* thinks that disestablishment may be very near. "That storm may possibly blow over, but, on the other hand, a few months may see us in the thick of it. If they should, the reflections of Archbishop Tait will no doubt be vastly agreeable. It has not yet happened to a great prelate to go through his diocese lecturing on the blessings of Establishment, and then to find before the time came round to repeat his visitation tour, the Establishment which he so fervently admired had, through his own handling of it, collapsed. Yet nothing seems more likely to occur; and we seem to trace in the events that are passing around us the hand of Providence. The time has evidently come for the Church of England to lay aside the trammels of Statecraft."

CHURCH MUSIC.—A year ago Cardinal Manning prepared but did not issue to his clergy a pastoral on the subject of church music. His eminence has now sent it to his clergy, explaining that he refrained from issuing it in January of last year, as he wished to assure himself of the correctness of certain points contained in it. Having done this while in Rome, he now sends it out, adopting the words of a similar pastoral by the Bishop of Beverley. The cardinal directs that no music taken or adapted from the theatre, the opera, or concerts, or which has become familiar by secular usage, shall be sung at mass or benediction, or used as voluntaries or interludes. The church having its own music, he requests that all organists will strictly confine themselves to it. At benediction, all solos are to cease, the litanies are to be led by two cantors, and the music is to be as congregational as possible. The step which the cardinal thus takes is another in the way of the reform of music used in Catholic Churches which in some cases has greatly scandalised the ears of some of the faithful. For some time ladies have not been permitted to sing in the choirs of churches under the cardinal's jurisdiction.—*Manchester Examiner*.

ANOTHER TOMBSTONE DIFFICULTY NEAR SHEFFIELD.—Our Sheffield correspondent writes:—"Another tombstone difficulty has occurred near Sheffield, which, if the statements made are true, show extraordinary intolerance on the part of a clergyman towards a Wesleyan family. Thomas Vokes, who had been for many years gardener to Mr. T. C. Newton, of the Thorncliffe Ironworks, died in February last, and was buried in the churchyard at Chapeltown, about seven miles from Sheffield. A stone has just been erected to his memory, and it bears the following inscription:—"In affectionate remembrance of Thomas Vokes, late of Pocklington, who departed this life February 3rd, 1876. He was converted to God in early life, and laboured in the capacity of a local preacher twenty years. 'For I reckon that the sufferings of this season are not to be compared with the glory which shall be revealed in us.'—Romans viii. 10." The vicar gave Mrs. Vokes permission to erect the stone, but he does not appear to have seen the inscription it was proposed to place upon it until after it had been erected in the churchyard. His attention was then called to it by one of the parishioners. The vicar thereupon sent for the widow, and on her seeing him, he asked her if she had put the inscription on the stone. She replied that a gentleman who lived in the neighbourhood, and who had known and respected her husband, had written it out for her. The vicar then pointed to the phrase in which the words "local preacher" occur, and said he objected to the sentence, and would take steps to get it removed. Mrs. Vokes replied that she thought there was nothing upon the stone that could be objected to, and the interview then terminated. As she promised him, she saw her friends on the matter, and subsequently took legal advice. Her solicitor advised her that the stone must remain where it is. The council of the Chapeltown Church then took the matter in hand, and they are expected to give their decision in the course of a few days. A great deal of sympathy is expressed in the Chapeltown and Thorncliffe districts towards the widow and friends of the deceased, who was a well-known and much-respected member of the Wesleyan body. Mrs. Vokes was then advised to have the tombstone removed to Burnt Cross Cemetery, which is under a Burial Board, in the event of the vicar and Church council deciding that the inscription on the stone must be mutilated. This is the second case of the kind which has occurred since the present vicar, the Rev. W. Micklethwaite, has been in the parish, to which he was appointed in 1857. In the former case a text was chopped off a tombstone which was put up to the memory of a respectable publican's daughter. That stone remains in the churchyard.—*Leeds Mercury*. [It is now stated that the vicar having formally protested against the inscription, will allow the stone to remain undisturbed.]

Religious and Denominational News.

UNION CHAPEL, ISLINGTON. OPENING OF THE NEW SCHOOLS.

As our readers are aware, Union Chapel, Compton-terrace, Islington, erected more than half a century ago, and which had made a religious mark upon the neighbourhood, was pulled down about twelve months since to make way for a new, more commodious, and more handsome edifice, which will be erected at a cost in all of about 30,000*l*. Considerable progress has been made with the new erection, and there is reason to expect that it will be completed by about October next. Meanwhile, the congregation attending the Rev. Dr. Allon's ministry has for some time been worshipping partly in an iron church in Highbury New Park, and partly in Myddelton Hall, in both of which places there are two services every Sunday.

The schools at the back of the chapel were demolished at the same time; and on the site, which has been considerably extended by the acquisition of new ground, has been erected a new lecture-hall and schoolrooms, which for extent and completeness of accommodation are surpassed perhaps by none in the metropolis, and by few even in the north of England. Though closely connected with the chapel they have a separate frontage of about 130*ft*. in length to the back street. They were opened for the first time on Sunday afternoon by the holding of a special Sunday-school service in the large room, the dimensions of which will be understood when we state that on that occasion quite a thousand persons were present. Much extra space is gained by a light gallery round three sides of the room, which accommodates a large number of people. At the back of the gallery in so many recesses are ten class-rooms and the school library, which are made quite private by curtains to be drawn across the entrances—a very ingenious and economical arrangement. It was into this large room that teachers, scholars, and young members of Dr. Allon's congregation, flocked on Sunday afternoon till the place was full. There was a suitable dedication service, in which the pastor, Dr. Mullens, Mr. Bolton, Mr. Duthoit, and the superintendent, Mr. Barnard, took part, and an address to the children was delivered by the Rev. John Curwen, of Plaistow, which, we need hardly say, deeply riveted their attention. The singing of so numerous a body of young people was very impressive, and was enhanced by the fine quality of many of the voices, which we understand have been very effectively trained. The opening service altogether was interesting and stimulating. We must not omit to refer to the hint given by Dr. Allon that the place in which they were assembled would be regularly used on Sundays for services as well as teaching, and he expressed a hope that as many as possible of the young people of the congregation would regularly attend there, and leave the use of the adjoining sanctuary (when completed) for more adult hearers.

We ought to add that this large building now opened in connection with Union Chapel is very complete, and that its cost will form a very large as well as necessary and, so to speak, remunerative proportion of the total outlay. The lecture-hall on the upper floor is a very fine and lofty room, without galleries, capable of accommodating perhaps some 400 persons. On the basement floor are a large infant classroom, with accommodation for about two hundred children, and one or two commodious adult classrooms. The portion of the premises now opened for use is in communication with the vestries, &c., in course of completion, and the walls of the chapel proper have now attained a considerable height. It may be added that great attention has been paid to the warming and ventilation of the various rooms—the latter being secured by the Tobin plan, which is now so much in vogue, as well as by means of the windows, which are fixed on pivots. The contract for the schools and lecture-hall is included, as we have said, in that for the chapel generally, but may be estimated at between £4,000 and £5,000. The architect is Mr. James Cubitt; the building operations being undertaken by Messrs. Roberts, of Islington.

On Monday evening a public meeting, preceded by tea in the lecture-hall, was held in the new schoolroom, at which Mr. William McArthur, M.P., presided, supported by the Revs. Dr. Allon, John Rodgers, Dr. Raleigh, Dr. Mullens, Sir John Bennett, Mr. C. E. Mudie, the Rev. G. W. Statham, and other ministers and gentlemen. After the singing of a hymn and prayer, offered by the Rev. Mr. Stevens,

The CHAIRMAN said he had had the pleasure and honour of knowing their excellent pastor for many years, and the more he knew him the more he admired and valued him for the influence he exercised there, and for the church of Christ generally. He congratulated them on the magnificent hall and schoolrooms they had erected, which he thought carried off the palm from any in London. They deserved great credit for engaging in that work at the time when they were building a chapel, which would be an ornament to the neighbourhood. Every church should have such a building connected with it. In America they had what they called the church parlour, where they met together for social intercourse, and where they welcomed new mem-

bers. They would now be able to meet together in company with their pastor, and encourage one another in works of love and for the cultivation of the social element, to listen to lectures and enjoy other intellectual pleasures. There was a great advantage in having in their Sunday-schools places set apart for select classes. He heartily hoped the lecture-hall and schools would prove a powerful auxiliary to their Christian work. (Cheers.)

Dr. ALLON announced that for various reasons the following gentlemen were unable to be present—Mr. Rowley Hill, M.P., and the Revs. N. Hall, J. Viney, Paxton Hood, Dr. Culross, Gordon Calthrop, Dr. Edmond, J. C. Harrison, and Thain Davidson. They were not going to have day-schools there, having transferred them to the London School Board, so that they might be able to concentrate all their energies upon Sunday-school work. For the last twenty years they had suffered from want of room, and had in vain sought for a site to build larger schoolrooms. They were not sorry they had failed, as it was an advantage to have the schools in contiguity with the church. Young men's meetings and psalmody classes would also find accommodation there. Friends who thought they were spending a great deal of money would see that in addition to the chapel, which he believed was being erected at as low a cost as possible, that hall and schools absorbed much of the expenditure. Of course they still wanted money, and they must get it—by force or by guile. (Laughter.) These were bad times, but they undertook that building before the present depression, and they hoped that by October or November they would be able to enter their completed sanctuary. It was quite superfluous for him to say anything about those buildings, for all agreed they were almost perfect. Mr. Cubitt, the architect, was present, and he congratulated him upon the success of his work. (Cheers.)

Mr. CUBITT expressed his thanks to Dr. Allon and to the building committee, who had taken great trouble in the matter, and had held about a hundred meetings.

The Rev. Dr. RALEIGH said he was really in an evil case that night. He rarely spoke at meetings like that, and never without some kind of preparation. He sat in one of the enclosures in the gallery, and made some notes, but he had lost them. (Laughter.) It reminded him of the Scotch minister, who, having announced his text and the first and second divisions, hesitated at the third, when an old woman cried out, "If its thirdly ye want, I saw it blown out of the window." (Laughter.) He was saying in connection with another subject that in some contemporary literature remarks have been made concerning the pulpit which were not complimentary. They were told its power was on the wane, and that it was going on towards extinction; that the press now does what the pulpit did in former times; and that it could discuss questions with better balance and with more fairness and honesty. He was not going to enter upon any discussion of the subject, but he was reminded by coming there of the best answer to such objections. The power of the pulpit going down, when they were going to build a new chapel for a minister who had preached to them for a quarter-of-a-century, and preached the same Gospel! (Cheers.) They were going to give him a larger pulpit, and for a man of Broad-Church proclivities it was hardly a safe place to be in. The scope of the Christian pulpit was being widened, and the number of questions to be dealt with therein was being gradually but silently multiplied. Why was it? It was because the world was growing, humanity was growing, and there was more of passion and earnestness, more of sorrow and need, and especially that need which the Gospel only could supply. (Cheers.) All those signs appeared to him like the trumpet calling to the battle, and were they ready for it? In Church and in State there were calls and claims and tests, and were they ready for the work? Was a true Christian Church going to pass away? Here was the answer—here, where they were enlarging their bounds. When Jesus Christ opened his own ministry in that little synagogue in Nazareth by reading the words of the prophet, and when he told the people that those words were fulfilled that day, he knew that they were to be the very vocation of his Church, and that they would be fulfilled in such ways as that, when they opened a place of health where those who have been healed might minister to the sick—an altar of liberty, and a house of shelter where they could welcome those who needed it. He gave them the blessing of an old friend and neighbour, and he was glad to be there to see those from whom he had received innumerable acts of kindness. (Cheers.)

Mr. JOHN WILLIAMS said no one had greater pleasure at being present than he had. It was twenty-five years ago since he placed himself under the care of his venerable friend the pastor, and while looking at the faces of those present he could not but think of those who were absent. He had often wondered how the congregation could be content with such a schoolroom as they then had, for it was like a disestablished stable. (Laughter.) The glory, however, depended not upon the building but the work done in it, and he could only trust that in that respect the glory of the latter building would exceed that of the former. (Cheers.)

The Rev. JOHN RODGERS, M.A., who was very heartily received, said he knew not what those cheers were to be attributed to unless it was to the School Board, of which he was member, having taken over their day-schools. He was comforted by the view Dr. Raleigh took of the

present state of affairs. There was something in the Church of Christ which was not to be found elsewhere. It gathered together congregations like that, and inspired them to go forth and distribute to others those blessings which they had themselves received. Religion came from God, and the great purpose of God in revealing himself to man was to draw the hearts of mankind to Himself. The revelation of God to the intellect was not enough, and they could not move men to influence their fellow-men and enthusiastically to work for their benefit unless they moved their hearts. A great student, after studying for days and weeks, discovered what he wanted, and in his delight he ran through the streets crying "I have found it," but it inspired him with no feeling for his fellow-men. In religion they had the revelation of God's heart, that God is love, and gave his son, and in the Son of God becoming the son of man they had the very heart of God in human nature, and it was that that inspired them with the desire to give to others the unspeakable blessings which God had given to them. Jesus Christ lived in the midst of his one Catholic Church, and in the various churches they had sections of that Church each complete in itself. The apostle spoke of living stones and living temples, therefore the vast Catholic Church was composed of temples, and each church was a living temple. That was the view he liked to take, and then they had exemplified what Christ came on earth to do. They had their church in which they could render hearty worship, and their pulpit—and he hoped there would be plenty of room in it. He did not think it would be a narrow one—they wanted catholicity in their churches. And they had rooms in which they could meet together for prayer, and a Sunday-school in which to feed the lambs of their flock. He felt it a great pleasure to be there, and to identify himself with them, and he wished them every success and prosperity. (Cheers.)

Sir JOHN BENNETT felt peculiar pleasure in being present, and congratulated them on possessing such rooms, where the young could be taught, and where older persons could meet together to listen to lectures on various subjects.

Mr. HOWELL (Mayor of Bridport) said he thought the best talent should be devoted to Sunday-school work. They appealed to the heart and conscience of those who heard them, and he was glad they had made arrangement for separate classes. He prayed that the blessing of God might rest upon them, and that many souls might be born of God in that place.

Dr. SANDWICH, who was next called upon, said that, having arrived in England from Serbia, he could not but come to that meeting to thank them for the hundred guineas they had sent him for the relief of the people of that country, and which was the means at the present time of providing food for many—he might say, hundreds. He gave some interesting particulars of the condition of the Serbians. The statement that the Christians were as bad as the Turks, was simply a falsehood; for the domestic life of the Serbians, and of the inhabitants of Herzegovina and Bosnia, was a beautiful life, and they had only been goaded into war by the great provocation they had received, and the oppression endured, from the Turks.

Mr. H. SPICER, jun., as one of the treasurers, wished to thank his colleagues for the generosity and heartiness with which they had helped them. They had used the old furniture as much as possible, but it would cost about 500*l*. to supply those rooms with the necessary fittings.

Mr. C. E. MUDIE, as an outsider, heartily congratulated them on their building. One of the most gratifying signs of the times was that gradually their Sunday-school accommodation was becoming what it ought to be. One of his first experiences of Sunday-school work was in a cellar, and the next in a cowshed, where the roof was leaky, and they had sometimes to teach under umbrellas. (Laughter.) But that old cowshed had memories of great delight to him still. They had now almost everywhere good rooms erected for Sunday-schools. It was a good omen for the future, as they would be better able to carry out their Master's command to teach the Gospel to all. It was not in the power of everyone to preach the Gospel, but it was in the power of every Christian man to work in the Sunday-school. He wished them every prosperity.

Mr. H. J. TRESIDDER said the Sunday-school was the workshop of the Church, and London had been far below the provinces in that respect, but he took what had been accomplished there as a good omen for the future. With increased facilities would come increased responsibilities, and he hoped the teachers there would be endued with a double portion of the Spirit in carrying on their work, in which the very cream of the Church members ought to be engaged. He would especially remind them of the waifs and strays of society who were still outside without instruction.

Mr. BENJAMIN CLARKE, the Rev. G. W. STATHAM, the Rev. HENRY RICE (from India), and Mr. BARNARD (the superintendent of the school) also spoke in congratulatory terms, and the proceedings terminated after a vote of thanks to the Chairman, proposed by Dr. MULLENS, and seconded by Mr. STONE, and the benediction.

ARGYLE CHAPEL, BATH.—The annual meeting of the members was held on Wednesday evening last, the pastor, the Rev. Henry Tarrant, in the chair. After tea, brief reports were presented as to the various departments of the work of the

church, which were of a very satisfactory character. Seventy-eight members had been admitted during the past year, and in all 115 since the commencement of Mr. Tarrant's pastorate in September, 1875. More sittings were let in the chapel than had been the case since Mr. Jay's time. The attendance at the communion services and the prayer-meetings had greatly increased. All the institutions of the church were in vigorous working order, and the church was marked by great earnestness and liberality. The pastor expressed his thankfulness for the continued prosperity and the manifest proofs of God's blessing, and very earnestly urged upon all a more entire consecration to the Master's service.

FAREWELL TO "UNCLE TOM."—The Earl of Shaftesbury presided last evening at a farewell meeting, which was held at the Metropolitan Tabernacle, in honour of the Rev. Josiah Henson, better known as the "Uncle Tom" of Mrs. Harriet Beecher Stowe's novel. The greater part of the evening was occupied by Mr. Henson's address. He relating in a chatty, pleasing manner the history of his career, dwelling more particularly upon the slave life of America as it was when he made his escape from it. At the close of an interesting address, which was listened to by a congregation that filled the Tabernacle, a vote of thanks was passed to the noble lord for presiding. In reply the Earl of Shaftesbury expressed the pleasure he felt at being present at a meeting called for the purpose of expressing respect and affection for "Uncle Tom," whom he hoped would long live as a monument of God's glory. He was a living example of what could be done with the down-trodden race, the negro, who had now been raised to a position that falsified all the prophecies that had been uttered regarding his unfitness for freedom.

SNOW HILL CONGREGATIONAL CHURCH, WOLVERHAMPTON, of which the Rev. Henry Irving is pastor, has just been completely cleaned and restored. Important alterations and additions have also been made, which will greatly add to the comfort of the congregations, and increase the working power of the various organisations connected with the church. The present building, which was opened in the year 1849, at the commencement of the pastorate of the late Rev. William Bevan, at a cost of 10,000*l.*, is entirely free from debt. The total cost of the alterations, &c., now effected, amounts to over 1,200*l.* A series of special services has been held connected with the reopening of the church. Sermons were preached on Sunday, January 14, by the Rev. J. B. Paton, M.A., of Nottingham—on Sunday, January 21, by the Rev. Henry Irving, the pastor—and on Sunday, January 28, by the Rev. Dr. Newth, Principal of New College, London. The congregations have been good, and the collections amounted to 120*l.* This, with the subscriptions, makes the amount at present realised about 850*l.* The remainder is to be met by a bazaar, which will be held the first week in May, and for which the ladies of the congregation are busily preparing.

CROUCH END (HORNSEY) CONGREGATIONAL CHURCH.—This place of worship, in the northern suburbs of London, has been closed for some months, with a view to a considerable enlargement, and during that period the usual services have been conducted in the commodious schoolroom which adjoins the church. It may be remembered that the building was originally erected in 1856, under the auspices of the Rev. John Corbin, the first pastor, who, on his retirement seven years ago owing to ill-health, was succeeded by the Rev. Mr. Gledstone, of Sheffield. After a very brief ministry, Mr. Gledstone's health also failed through overwork, and the Rev. A. Rowland, of Frome—son of the late Rev. J. Rowland, of Henley-on-Thames—was cordially invited to take the oversight of the church, in July, 1875. Before long the place was found to be too small and inconvenient for the demands of the neighbourhood. Additional land was with some difficulty purchased, and it was decided largely to increase the accommodation. The work of enlargement and adaptation, always one of great difficulty, has been carried out with remarkable skill by Messrs. Lander and Bedells, and has given general satisfaction. Both the exterior and the interior of the building have been greatly improved. The church is now in the parallelogram shape, seventy-five by fifty feet, and presents a well-proportioned, handsome, and comfortable appearance. There is a gallery running round three sides, and behind the pulpit is a new organ of fine tone, constructed at a cost of nearly 500*l.* by Messrs. Hill and Son. Three of the windows are of stained glass; and the cost of the more important window has been defrayed privately. The enlarged church was opened on Saturday last. In the afternoon, prior to the service, there was a *déjeuner* in the schoolroom to which a good number of ministers and members of the congregation sat down. The Rev. A. Rowland presided, and after making a short statement relative to the origin and progress of the church, Mr. Bedells, the architect, described the plan as it had been carried out, and stated that the building would now provide some 1,000 sittings. Referring to the several enlargements which had been made, he said that it was important that chapel builders should obtain sufficient land to start with, and commence with a schoolroom, leaving the chapel to follow. The total cost of the enlargement and improvements will be about 4,000*l.* From the information subsequently given by Mr. Drew, the treasurer, and Mr. J. Carvell Williams, Chairman of the Finance Committee, it appears

that up to that time 2,236*l.* had been subscribed—the greater part by the members of the congregation—and that the London Congregational Chapel Building Society had given a grant of 150*l.*, in addition to a loan. Pleasant and complimentary addresses were delivered by the Revs. W. Roberts (Junction-road), Young, Woods (Holloway-road Baptist Church), Drysdale (Presbyterian), and Toms, of Enfield. There were also present on the occasion, the Rev. Dr. Raleigh, Rev. W. M. Statham, Rev. S. Hebditch, Mr. Arthur Marshall, Mr. C. E. Mudie, Rev. G. Wilkins, Mr. Hazell, Rev. W. McAll, Rev. J. Lamb, Rev. W. Holden, Rev. B. Harley, and Mr. T. S. Geard. The company having adjourned to the chapel, the first of the reopening services took place, Dr. Raleigh being preacher. On Sunday the Rev. J. Morlais Jones and the Rev. A. Hannay conducted the services, and there were liberal collections. To-morrow night Dr. Parker is to preach, and next Wednesday evening there is to be an organ recital on the new organ.

CHRIST CHURCH, WESTMINSTER-ROAD.—Some little time ago the *Rock*, having commented upon what it described as the ceremonial extravagance in this place of worship, which seemed to be "running a race with Mr. Tooth," the Rev. Newman Hall writes to that paper on the 26th to state the real facts and explain. He says that the alleged "midnight choral service" on the last night of the Old Year was "simply a Methodist watch-night service," and was "choral" only, "because three thousand voices joined in singing six or seven familiar Gospel hymns, copies of which had been freely distributed." The hymns sung on the occasion were selected from the "Christ Church Hymnal," compiled by Mr. Hall himself, "from which all such hymns as those which Evangelicals object to in 'Hymns Ancient and Modern' are carefully excluded." It is also contended that Christmas decoration is no mark of Ritualism, but a very ancient national custom, and an occasional "service of song" has been customary with Mr. Hall's congregation for years. In reference to the usual worship, the pastor of Christ Church says that they are in no degree bound by the practice of the "older Nonconformists."

Rowland Hill, our first pastor, never avowed himself a Dissenter. He left the Church of England simply because he claimed, as his Christian right, a greater liberty of preaching and fraternity with other ministers than its laws allowed. Instead of disobeying the law to which, while remaining within the Establishment he was bound, he relinquished his position and became a Free Churchman. But he never dissented from the liturgical worship of the Church, which he greatly loved and maintained at Surrey Chapel during fifty years. We still profess to follow, not the usages of the "older Nonconformists," but those of the Evangelical party of the Church of England. The very few alterations we have made in the service are not likely to be approved of by Mr. Tooth. In the "Absolution" we say that God "hath commanded all his servants to declare to those who are penitent," &c. The Ritualists claim this pronouncing of forgiveness as exclusively the function of "priests," urging that only ordained "priests," and not "deacons," may recite it. To avoid the possibility of such an interpretation, we assert the privilege and duty of all the servants of God—i.e., all Christians, women as well as men—to assure all penitent sinners that God forgives them. We omit the word "priest" wherever it occurs, substituting "minister." In the celebration of the Holy Communion, while retaining the beautiful service unaltered, the communicants receive the sacred emblems in their seats, thus avoiding even the semblance of adoring them by kneeling at the table, and so of recognising the corporeal presence. We omit those expressions in the baptismal service which Ritualists interpret to mean baptismal regeneration, and we do not teach our children that in baptism they were made "members of Christ, children of God, and inheritors of the kingdom of heaven." Further, we have a schedule of doctrines in our trust deed, which every trustee, elder, and pastor must sign. In addition to the fundamental articles of Evangelical belief there is the following:—"The sole priesthood of the Lord Jesus Christ in the sense of mediation: the common priesthood of all believers in the sense of worship and service: the sacraments means of grace through faith, and not efficacious by any virtue in the administrator; the brotherhood in service of all ministers of the Gospel: and the equal membership in the one church of all who love the Lord Jesus Christ in sincerity." I leave your readers to judge whether Mr. Tooth and the Ritualists would claim to be running a race with us.

In conclusion, Mr. Hall says that no one can be a more earnest opponent of Sacerdotal Ritualism than himself, and he expresses a hope that he and his congregation may not be regarded as less zealous for fundamental truths, if, in the midst of so much controversy on minor matters, they endeavour to establish a platform of worship and work on which all who love the Gospel more than party may meet together, forgetting their differences, and combine to promote the common cause of Christ.

Cardinal Manning will contribute to the *Nineteenth Century* a series of papers from original sources, to be called "The True Story of the Vatican Council." The first paper will appear in the March number of the review. It is also said that a monthly notice of "Recent Science," the materials for which will be first submitted to Professor Huxley, will appear in the same review.

Messrs. Cassell, Petter, and Galpin issue the first part of a new and revised edition of *Cassell's Household Guide*, which will no doubt have a fresh run of popularity.

A new penny daily newspaper is about to be attempted in London. Its title will be *Coming Events*.

Correspondence.

THE CLERGY AND TRADES UNIONS.

To the Editor of the *Nonconformist*.

SIR,—No doubt many readers of the *Nonconformist* were as much surprised as I was when it was announced a few weeks ago that a conference of London clergymen and Trades Union leaders would shortly be held. Two such meetings have since taken place, and whether they lead to anything or not, as far as numerical attendance goes they were decidedly successful.

Convened as they were by a committee of the junior clergy, they were mostly attended by the junior clergy, but it evidently shows a keen interest in the question of trades unionism, when a hundred London curates, with a sprinkling of beneficed clergymen, attend on two successive evenings to listen to speeches from prominent working class leaders. Twenty, ten, or even five years ago such a meeting would have been an impossibility. It shows, I think, that a new spirit is coming over even the Conservative forces of this country. These young men as curates may not have much weight, but a few years hence many of them will occupy powerful positions in the Church of England.

Spite of the warnings of the *Rock*, I cannot regard these meetings as a clever move of the Ritualistic party. At the same time I should judge that the majority of the clergy present were Ritualists more or less pronounced. If they are fair specimens of Ritualistic parsons, I should say *Punch's* representations of this class are grossly libellous. The low retreating foreheads, smooth faces, and inane expression with which we are all so familiar in *Punch*, were not to be found at these meetings. Moreover there was a directness, and force, and keenness in the few things said by them, which somewhat surprised me. They are men who are thoroughly in earnest, and capable of fighting many a sturdy battle in their bad cause. Like many Nonconformists, I have been in the habit of looking from a distance at these men with contemptuous pity. I venture to prophesy that whoever will mix for a few hours, as I have done, with a number of them, will regard his foes with more respect. In the long run the English Puritan is sure to beat the English Cavalier, but depend upon it these men are made of tough metal.

It is absolutely certain that this is not a Church Defence movement. The question of disestablishment, of course, did not come up prominently at these meetings, but it was mentioned more than once, and it certainly seemed to me that many of these clergymen looked upon the coming of disestablishment with perfect equanimity, and had arrived at the conclusion that in some form or other disendowment must accompany it.

There was nothing like an attempt to refute the positions taken up by the Trade Unionists. Many questions were asked, and asked by some who from the very form of their questions appeared to have hitherto looked with coldness, if not with aversion, on trades organisations. But both the meetings were, as the chairman remarked, striking examples of the teachableness of the clergy. They came to seek for information, and with that they were content.

At neither of these meetings was the question of the Church and the working classes fully gone into; the nearest approach to it was when Mr. Howell said:—"Where were you gentlemen thirty years ago?" a question which excited some merriment, seeing that many of them were nowhere, and most of the remainder in their cradles; and when Mr. Arch spoke of the hostility of the country clergy to the Agricultural Labourers' Movement. That question is, however, to be considered at a future meeting, and I must say that the results of such an inquiry do not appear to me to be very promising. Almost all the Trades Union leaders with whom I am acquainted are either No Church or Free Church men, and what such men could say on such a question I am at a loss to conceive. If the Church of England can win back any of the confidence it has lost, the process will be painfully slow. The movement has come a generation too late.

And yet if a bold bid is made for the support of a class who are unquestionably growing in political importance, such is their intense interest in the struggles of labour to attain a better position, that it may possibly have important results. Workmen for the most part are in favour of disestablishment, but are passive rather than active supporters of it. The average unionist workman in London, especially, looks upon Dissent

as the religion of the *bourgeoisie*; and when I remember the written and spoken utterances of some prominent Nonconformist ministers, I am not at all surprised thereat. Apart from the agricultural labourers, did any one ever hear a leading Nonconformist minister in London say a good word for trades unionists? Men like Mr. Arthur Mursell have bitterly denounced them, men like Mr. Statham have written things about working men, which have left anything but a pleasant impression. Possibly Nonconformist ministers would be wise if they took as much trouble to understand these people as the junior clergy of London are doing.

I am, Sir, yours faithfully,
A UNIONIST AND FREE-CHURCHMAN.

CLERICAL COQUETRY.

To the Editor of the Nonconformist.

SIR,—The remarkable victory of common sense and common justice over prejudice and priestcraft at the late London School Board elections should remain long fresh in our remembrance. It was such a disillusioning process to what may be called the clerical party, as they are probably in no fear of forgetting. They had mistaken the flocking of idle curiosity-mongers to their religious masquerades for influence over the masses. The Rev. Berdmore Compton, one of the London Ritualistic leaders, was delivering a lecture a few weeks ago in the town from which I write, on behalf of the notorious E. C. U. He came fresh from the great defeat—as he frankly admitted the school board elections were, and had a good deal to say about them. The late conferences of London clergymen with trades unionists brought vividly to my mind some portions of his harangue. Inquiring into the causes of the Church defeat, he said it was solely owing to the disaffection of the working classes. The upper classes and the trading classes had been true to them (the clerical party), but the artisan class had gone against them almost to a man. What, then, they had now to do was to regain their lost influence over the working men. It is perfectly clear that the gatherings of which we have heard during the last week are an outcome of this conviction. In a word, it is simply an exhibition of "clerical coquetry." It may seem very uncharitable to construe so apparently generous a movement into mere priestcraft, but in these strangely mixed times, it is better to be honest than to seem polite. I have a great and growing distrust of the whole priestly order. In proportion as I see it developing among Dissenters, I note the decay of manhood, and its developments in the Establishment are a national peril. After nearly nineteen centuries of existence, Christianity should have worked itself free of professional impostors. It would probably have done so but for the wondrous capacity of such impostors to adapt themselves to circumstances.

I have been spending some time in a large midland town where Ritualism numbers at least its dozen priests. Time was when the town was a stronghold of Evangelicalism. Now all is changed. The leading churches are highly Ritualistic and "the sound of the Church-going bell" is rarely out of our ears. The most startling circumstance in connection with the phenomenon is the attitude of Nonconformity in its presence. It is no unusual thing to see Ritualistic clergyman and prominent Noncons "hail fellows, well met," on the public platform, and around the festive board. The man who believes and teaches that all Dissenting ministers are in direct descent from Korah, Dathan, and Abiram, is seen arm-in-arm with the dreadful character, and the "dear brothering" carried on is quite affecting. So far from the Radicalism of the schismatic preventing an apparent cordiality, it but brings them into closer concord. And what, it may be asked, is more pleasant than a state of things so desirable every way? Is not this the one prayer of Christendom that all may be one? What sign of the times can possibly be so cheering as this fraternisation between opposite and hereditarily antagonistic religious clans? What, indeed! The pain truth is that love of luxury and display, and that idolatry of success which is the most marked characteristic of the age, are deadening our souls to the true grandeur and spirituality of Christ's Gospel. Instead of being willing to suffer the loss of all things, and face even death itself rather than prove recreant to the truth, as the illustrious men were, from whom it is our proudest boast to claim descent, we are willing, for the sake of a rector's patronage or a vicar's smile, to shut our eyes to any amount of God-dishonouring nonsense, and, if needs be, call evil good and falsehood truth. At no period

of English history was more perilous superstition being propagated by the clergy than at the present moment. If this is thought uncharitable, let me for a moment go to facts. While I write, two mothers have passed my window with children in their arms. They are just come from the baptismal ceremony over their unconscious babes. In words of infinite solemnity those mothers have heard that in the ceremony at yonder church, not an hour ago, their children were admitted into the Church of Christ—were born again, and virtually sealed for eternal glory. As they go along homeward, the refrain of the baptismal chant is sounding in their ears—

Within the Church's sacred fold,
By holy sacrament enrolled,
Another lamb we lay:
An heir before of sin and shame,
Now in the Holy Triune name
His guilt is washed away.

Now, Sir, where is the uncharitableness of assuming that between the propagator of such inconceivable delusion as this and a consistent Dissenter there can be no possible agreement? It is simply repeating the question of inspiration—"What concord hath light with darkness?" Friendship with falsehood is enmity to truth. It will be better, I am profoundly convinced, for all those who are working in any direction for God's glory and man's real good, to reject all advances from the Sacerdotalists.

We may probably live to see an alliance offensive and defensive entered into between secularism and priestcraft, as we have already seen one between the Church and the liquor interest; but I devoutly hope the cause of true reform and the future Liberal party will be free from any such alliance. Our ancestors knew what to do with the Jesuitical advances of the last of the Stuarts, and I trust that whatever may be the future straits into which the Radical party may be brought, it will never become yoked in any way with men who, in affecting to be something more than human, become something infinitely less.

A. C.

WHAT IS BIRMINGHAM DOING?

To the Editor of the Nonconformist.

SIR,—Since Mr. Dale has, with such effect, appeared on the Liberation Society's platform, in company with Mr. Rogers, the question has been repeatedly asked, "What is Birmingham itself doing in the cause of disestablishment?" Such a question may naturally be asked by those who have no other means of judging of our position except by the brief and rare allusions made to us in the London daily press. Our foremost Nonconformist has addressed large meetings in different parts of England; and while some prudish writers have affected to be greatly scandalised by the spectacle of a minister "on the stump," some of our own party have expressed their surprise that Mr. Dale does not deliver himself in the great hall of his own town of some such splendid speeches as those at Bristol, Newcastle, and Leeds. It is easy to explain this. In the first place, I believe the gentleman referred to has been able to spare only a limited number of nights amid the pressure of engagements, and the Committee of the Liberation Society have indicated their opinion of the position of Birmingham by sending Mr. Dale to towns where his advocacy is more greatly needed. But beyond this is the fact that, by his labours on the Birmingham School Board, Mr. Dale is continually doing the greatest possible service to the cause of religious equality, while, at the same time, he is taking his full share of work as a manager of the efficient board schools. Witness his able speech last week on the occasion of the renewed attempt to introduce the "religious question" at the board. The attention which that debate received from the press is a sufficient proof of its importance, and the manner in which several writers allude to Mr. Dale's speech clearly shows that they fully appreciate his position as an exponent of Nonconformist principles. It is no disparagement of the value of public meetings on behalf of disestablishment to say, that such a debate is worth half-a-dozen demonstrations in the midst of excitement, clamour, and applause. Public demonstrations on behalf of religious equality will have to be multiplied yet more and more; but still the fact remains that trenchant arguments such as those which routed what must have been the forlorn hope of the Birmingham sectarians are invaluable at a time when the question of disestablishment is ripening for Parliamentary settlement.

That the strongest advocates of "Church and State" fully recognise the important bearing of the Birmingham School Board principles upon the

coming fight for disestablishment is made abundantly clear by the article just published in the *Guardian*. As that paper justly says, the policy which the great majority of Birmingham ratepayers have so emphatically endorsed by the voice and vote of their representatives is "diametrically opposed to the whole principle of a National Church." The arrangement by means of which religious instruction may be imparted to those who wish to receive it, out of school hours, and by means of voluntary teachers, is, as might be expected, grossly caricatured as a "scramble for the children when the officers of the community have done with them." But the *Guardian* is right when it says of the arrangement by which so-called secular instruction is imparted by the State, and religious instruction is left to the spontaneous impulses of earnest-minded Christian men and women, "It is obvious that this is one essential principle of Nonconformity, and that its logical conclusion is the disestablishment of the Church."

I have italicised these words because many who, in theory at least, are warm supporters of the Birmingham Education League, are somewhat slow in giving their adhesion to the movement in favour of disestablishment and disendowment. If, in Birmingham, but few public meetings are held in direct support of this latter movement, it is clear that our school board policy is rendering important and continuous service.

Some are asking what Mr. Chamberlain means to do. That is a question which may well be left in abeyance. A new member, even if he be possessed of genius and acknowledged ability, must leave such matters as these in the hands of leaders already chosen, tried, and trusted. That he has, for the time at least, associated his name with an effort on behalf of a much-needed social reform, so far from indicating that Mr. Chamberlain will be remiss in the matter of ecclesiastical legislation, is, I venture to think, rather a proof that he will justify in the House of Commons all the expectations that have been formed of him outside. Some of us are the more hopeful because of what we know of Mr. Chamberlain's splendid success in dealing with local questions and reforms. In the town council he has been able to accomplish much, not by merely working on the old lines of reform, nor yet alone by striking out schemes of brilliant novelty only, but by a happy combination of both. We think we are not far wrong when we expect him to achieve similar successes for us at St. Stephen's.

Yours, &c.,
W.

THE STRATFORD MARTYRS' MEMORIAL.

To the Editor of the Nonconformist.

SIR,—Allow me, through your columns, to draw attention to the above-named subject. It has more than a local interest; and our committee, consisting of Churchmen and Nonconformists, are desirous of making it a national memento. Some of the circumstances clothing it with peculiar interest are the following:—

No less than eighteen of our Reformation martyrs are said to have suffered, during the reign of Queen Mary, in the immediate neighbourhood of Stratford and Bow, E., to whom there exists at present no sort of memorial.

The largest number of martyrs even burned together in this country laid down their lives here on June 27, 1556, viz., thirteen persons—eleven men and two women—local tradition pointing to the churchyard of St. John's in the centre of the town (formerly a village-green) as the site of this deed alike of horror and of heroism.

Of such importance has this particular burning appeared in the religious history of our country, that historians have considered it the turning-point of the Marian persecution, intimating that, owing to the irritation it roused throughout the land, it greatly contributed to the final success of the Protestant cause and to the overthrow of the Papal power in England.

It may be mentioned also as a matter of additional interest in this case, that all these martyrs were of the laity, not one of the eighteen burned here belonging to the clerical order. As, therefore, we have at Oxford a monument to the leading bishops of the Reformation, it would seem appropriate that the lay element of the Church should have a corresponding exposition of its fidelity to the same cause, such as this will prove in the East of London. Altogether, considering the benefits we enjoy, domestic, social, and national, resulting from the deaths of these noble witnesses to God's truth, I venture to think, Sir, that their names and deeds

deserve not to die, but to be made permanently visible to the present and future generations.

There seem to have been efforts made, and a general desire felt, for many years that some tribute should be paid to our martyrs' memories in this neighbourhood, and we have resolved now, with the aid of our Protestant friends of every denomination, to carry out this long-cherished purpose, to the glory of God, the honour of his suffering saints, and for the good of our people.

We have names of distinction, both ecclesiastical and lay, upon our general committee and subscription list, but it will suffice to say, just now, that the Right Hon. the Earl of Shaftesbury has consented to be our president.

It is earnestly hoped that we shall obtain at least 1,000*l.* to enable us to erect a worthy and conspicuous monument on this high road out of London into Essex and Hertfordshire. I shall be happy to reply to any person requiring further information.

Our bankers are the London and County Bank, Stratford Branch, E.; and the Head Office, 21, Lombard-street, or any of its branches.

I am, yours obediently,

W. J. BOLTON, Vicar.

1, The Hollies, Stratford, E., Jan. 23, 1877.

DR. SLADE'S APPEAL.

To the Editor of the Nonconformist.

DEAR SIR,—I was present yesterday at the Middlesex Quarter Sessions, and heard the appeal made on behalf of Dr. Slade against the decision arrived at by Mr. Flowers at Bow-street, and knowing the "overwhelming evidence" which was ready to upset that summary judicial decision, I regret that the legal flaw prevented the full exposition of the case.

Without committing you to any belief in Spiritualism—that I regard simply as a matter of time—there are several questions arising out of this trial which I ask you, as the exponent of liberty, to allow me to point out.

It has been proved that there may be more than one cultured man in this nineteenth century who is fool enough to imagine that an appeal to law can settle scientific inquiry. The same folly is now being exhibited in the religious world, and you are weekly battling against it.

Be Dr. Slade a true medium—as I am convinced he is—or an impostor—as the majority of your readers probably think him to be—the fact remains that he was a professed exponent of a new force (or say even a supposed new force) which is now occupying the attention of numbers of scientific men; and further, that two members of the Royal Society are found to possess such a narrow horizon as to imagine that even a conviction at law could settle this question. A third eminent member of the same society, Dr. Carpenter, was made a party at first to the indictment, but unfortunately he had already made arrangements for a scientific exposure of this great delusion, and through it for the triumph of his "dominant idea"! So he recoils from the prosecution, and so snarls at his younger brother as exactly to indicate what his evidence is worth!

But a further fact remains to be recorded as matter of history, that a Conservative Government is found determined to put down this inquiry by law, and a dead set is accordingly made against three mediums by counsel with all the resources of the Treasury. In the case of Dr. Slade they advisedly do not attempt to convict him of any subtle device "by palmistry or otherwise," because they know it could not be sustained. Yet the whole gist of the conviction at the lower court depended, as the judge called them, on those "vital" words. Another curious fact is to be noticed—that Mr. Flowers heard evidence in favour of Dr. Slade, which he pronounced to be "overwhelming"—and well he might; but in face of this opinion he ruled that this "overwhelming evidence" must be excluded. Why? Because he judged according to nature! But this was begging the whole question. Dr. Slade professed to do what is diametrically opposed to the at present known course of nature; and, if so, evidence of that, or say of *supra natural* kind, was demanded, and the law must recognise any new fact which is established by sufficient witnesses (they need not be even "overwhelming") before its tribunals.

This "overwhelming evidence" I hoped to have heard yesterday, and then for the law to decide, in anticipation of science, that there is a force which has been exercised through Dr. Slade, which the Royal Society at present ignore, and which Materialists would move heaven and earth, as they have

moved a Conservative Government, to persecute away, because its establishment would be a death-knell to all their theories; theories far more poisonous than the "nonsense" even at present scribbled on some slates at public sances; perchance when inquirers know how to behave themselves at private circles they may find there something more worthy of their reception.

Yours faithfully,

MORELL THEOBALD.

Jan. 30, 1877.

WEEK OF PRAYER, 1877.

To the Editor of the Nonconformist.

SIR,—Allow me to ask the insertion of the following extract from a letter received from the secretary of the German branch of this Alliance:—

Berlin, Jan. 16, 1877.

The meetings held in this city during the Week of Prayer were much larger than in any previous year; not only were they composed of persons usually in attendance at religious meetings, but there were many strangers to all religious observance. Meetings were held not only in the usual places of religious assembly, but even in some of the great halls and other places of public entertainment. They were each day filled to such a degree that, in some of them, the people stood outside unable to obtain admission. The numbers in all must have amounted to many thousands, a hopeful indication of better times to come for the progress of Evangelical truth in this capital and country. One could perceive the favourable impression produced by the heartiness with which the hymns were sung, and the marked attention paid to the prayers and addresses—in short, the results are beyond all our expectations, and will, we trust, be permanent in their effects. Our hearts are full of gratitude and praise to God who has so blessed us. Her Majesty the Empress, as in previous years, showed her sympathy by attending some of the meetings. Several court preachers, as well as various pastors in the city, conducted the services. This intercourse of Christians with each other in union with their Evangelical brethren throughout the world has given a fresh impulse to Christian life in Berlin. And as those who led our devotions expressed sympathy with the universal family of God, so we through you desire to send affectionate greeting to all friends of the Evangelical Alliance in dear England, remembering your motto, "Unum corpus sumus in Christo."

Similar gratifying reports are being daily received from various places at home and abroad, indicating an increased and extended observance throughout the world of this annual week of prayer, opening the new year with united supplication among Christians of all nations, agreed touching the things they ask of God.

I remain, Sir, your obedient servant,

JAMES DAVIS.

Evangelical Alliance, 7, Adam-street, Strand,
London, Jan. 25, 1877.

POLITICAL AND ELECTORAL NEWS.

On Thursday night a great Conservative demonstration, at which it has been estimated that some 5,000 persons were present, took place at Liverpool, the principal speakers being Sir Stafford Northcote, Mr. Cross, and Lord Sandon. After denying that the Government had not been instrumental in the remission of taxation since they came into power, the Chancellor of the Exchequer proceeded to condemn in strong terms the conduct of the majority of the Liberal members of Parliament for the course they had taken during the recess in regard to the Eastern Question, which, he said, had produced abroad the impression which the Conservatives were now accused of producing. The Government, he stated, would be quite ready to come forward on the meeting of Parliament to declare the course which they will advise Her Majesty to follow under the circumstances that have arisen from the Conference. Mr. Cross said he believed that at the present moment there was a greater chance of the peace of Europe being maintained than there had hitherto been, and not simply the peace of Europe, but the better government of the Christian population of Turkey. Mr. Cross also referred to the question of drunkenness, and said he believed a good deal might be done towards the preservation of order if the existing law were put in force. They could not, however, change the habits of the people by Act of Parliament, but he ventured to say that the present Government had done a good deal indirectly in the direction by declaring it to be the law of England that every child should be educated, and by providing for the improvement of the dwellings of the people. Lord Sandon, in the course of his speech, spoke of the Education Act of last session as the Magna Charta of the children of England. One point connected with the recent school board elections all over the country was, he thought, very satisfactory; scarcely a candidate had appeared who had not said that he would support religious education in schools.

Mr. Gladstone was presented with an address by the Liberal Association of Taunton on Saturday, in which he was welcomed as the statesman to whom the nation looks in the present crisis for guidance and advice. In reply, the right hon. gentleman, referring to the Eastern Question, cautioned the public to be on their guard, as great efforts would be made to induce them to relax their vigilance, and to accept the half-hearted conclusion that the question is for the present at an end. He pointed out that there was not in the whole history of

Turkey a sign that the people had learned the first elements of peaceful civilisation, Heknewiton authority which was indisputable, and for which he was willing to be responsible, that at the time of the indignation meetings in this country the same horrors of mingled cruelty, treachery, and lust were proceeding in Bosnia which had shocked the whole world when committed in Bulgaria. Even yet we had no security against their repetition. He warned the people of England not to listen to the sophistries and artifices that would assuredly be employed to satisfy them that they should take no further interest in the matter. There never was a time when the good fame of England was more at stake than at the present, and having assisted France in 1853 to set aside Russian protection of Christians in Turkey, we were bound to fulfil the engagements contained in the Treaties of 1856, one of which was binding in a double sense upon us. He believed that the future would show that the Turkish Constitution was nothing better than a mere mockery. On leaving Taunton the right hon. gentleman was loudly cheered, and at Glastonbury he received a most enthusiastic welcome, the route being decorated and a band accompanying them through the town. Mr. Gladstone left the carriage on arrival at the parish church, and thanked the inhabitants for their kindly reception.

In a speech made to his constituents at Newcastle on Saturday, Mr. Joseph Cowen, M.P., contrasted the three years of legislation under the last Liberal Government with the three years under the present Ministry, not at all to the favour of the latter. The policy of the Government was a modification of the views of the Young England party, which were so eloquently enunciated forty years ago by Mr. Disraeli in his novels and speeches. He believed the present Government was likely to remain in power for three or four years yet. A vote of confidence in the hon. member was carried with cheers.

A few items of election news appear in the papers. Mr. D. Ratcliff, merchant, of Mossley-hill, Liverpool, and Great Alme, Warwickshire, has been selected as the Liberal candidate for the representation of Evesham, whenever a vacancy occurs. He is in favour of the disestablishment of the English Church. At Bolton Mr. Herbert Cross, J.P., is likely to be the colleague of Mr. Hicks, M.P., at the next general election. Mr. E. Grimwade has been formally selected as a candidate with Mr. West, Q.C., by the Liberals of Ipswich. Mr. John Crossley has intimated to the Halifax Liberal Association his intention of resigning his seat, and a meeting of that body has been called for this day to consider his communication. At a meeting of the Liberals of Newcastle-under-Lyme it was decided to submit the names of Mr. J. S. Wright, president of the Birmingham Liberal Association, and Mr. Hamer Bass, brother of the member for East Stafford, to the meeting of Liberal electors, in connection with the expected vacancy in the representation of that borough. It is stated that Mr. George Melly, sometime member for Stoke-upon-Trent, and on whose retirement Dr. Kenealy was elected, is prepared to offer himself for re-election when an opening offers. A local manufacturer, whose personal influence is very strong in the constituency, will stand with Mr. Melly.

A Liberal Association for the West of Scotland was formed in Glasgow on Friday. Its object is to consolidate and strengthen the Liberal party in the constituencies of that district. The proceedings of the meeting on Friday are stated to have been thoroughly harmonious. The Liberals of the East of Scotland are about to follow this example.

At the annual meeting of the Bacup Liberal Club on Saturday last, Captain Aitken in the chair, a resolution condemning the Eastern policy of the Government was moved by the Rev. S. A. Steintal, seconded by the Rev. J. Browne, of Leeds, and supported by the Mayor of Bury (Mr. Duckworth). The last-named speaker said they had a Liberal club in that town which was built upon glebe land, and held on a lease which would expire twenty-five years hence, and Canon Hornby said he would not renew the lease for it. He wished the canon to consider whether he would have the chance of re-leasing it. Would the Church Establishment be in existence then? He (the speaker) thought not. And then look at the audacity of the thing. The church was theirs, and the land upon which it was built was theirs, and depend upon it they would have it back. (Cheers.) Mr. Joseph Arch, who was received with cheers, moved:—

That this meeting is of opinion that the existing inequality of the county and borough franchise is unjust, and ought to be removed; and that no amendment of the franchise will be satisfactory unless accompanied by an equitable redistribution of seats. Further, that more strict economy in the national expenditure and the fullest recognition of the principle of religious equality are imperatively demanded.

This question, he said, of an amendment of the county franchise was not a political crotchet, but a question of justice to the nation, and he asked Lancashire men to make this the first plank in their platform. Some people said that it would be a serious thing to enfranchise so many thousands of men as were now unenfranchised in the counties. The danger to his mind lay in withholding the franchise from them; and as they became more intelligent the danger would become greater.

The Duke of Argyll has just completed another literary work of a theological character. It will be published in the spring.

BOARD, &c., IN LONDON AT MR. & MRS. BURR'S FIRST CLASS BOARDING-HOUSE. 10, 11, 12, QUEEN SQUARE, BLOOMSBURY.

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AT A MEETING of DEPUTIES of the THREE DENOMINATIONS, PRESBYTERIAN, INDEPENDENT, and BAPTIST, in and within Twelve Miles of London, appointed to Protect their Civil Rights, held at the Memorial Hall, Farringdon-street, on Monday, Jan. 29, 1877,

HENRY RICHARD, Esq., M.P., in the chair.

Moved by H. R. ELLINGTON, Esq.; seconded by F. FITCH, Esq., and

Resolved—

"That the deputies bear with regret of the retirement of John Glover, Esq., from the deputy-chairmanship, the duties of which office he has for the last eight years so ably performed. The deputies in receiving Mr. Glover's resignation beg him to accept their cordial thanks for his valuable services."

Moved by S. R. PATTISON, Esq., seconded by JAMES SCRUTTON, Esq., and

Resolved—

"That Henry Wright, Esq., J.P., be requested to accept the post of deputy-chairman of the Deputies in the place of John Glover, Esq., resigned."

Moved by C. J. TARRING, Esq., seconded by R. SINCLAIR, Esq., and

Resolved—

"That the deputies cordially concur with Mr. Osborne Morgan in his proposal to reintroduce the Burials Bill at the very earliest opportunity in the next Session of Parliament, and promise him their warm and earnest support. The deputies feel that the hardship of the present burial law can be met in no other way than by permitting the parish churchyards to be used by all parishioners alike, and they regard the suggestion which has been thrown out by the Prime Minister that the difficulty is chiefly a sanitary one as an attempt to withdraw the notice of the public from the real grievance suffered by Nonconformists."

Moved by A. T. BOWSER, Esq., seconded by Colonel GRIFFIN, and

Resolved—

"That the deputies desire to express their satisfaction with the result of the recent election of the School Board for London. The deputies feel that this election cannot be considered otherwise than as an emphatic declaration by the electors of London of their desire to secure for the poor children of the metropolis a good education free from sectarian influences. The deputies are gratified at the defeat of the clerical party in their attempt to enlist the ratepayers on their side by alleging that the supporters of the policy of the School Board were altogether unmindful of expense. It is a source of great gratification to the deputies to know that the intelligence of the electors enabled them to see through so transparent a device, and that the result of the poll so triumphantly vindicated the principle of religious liberty."

The following gentlemen were elected the committee for the ensuing year:—

John Broomhall, Esq., J.P., Manor House, Penge, S.E.
John Clapham, Esq., Cushion-court, Old Broad-street, E.C.
Joseph Clarke, Esq., North Hill Villa, Highgate, N.
Andrew Dunn, Esq., 38, Southwark-street, S.E.
William Edwards, Esq., 38, Old Change, E.C.
H. R. Ellington, Esq., 15, Morden-road, Blackheath, S.E.
Robert Forsyth, Esq., 3, Lordship-terrace, Stoke Newington, N.

John Glover, Esq., 22, Great St. Helen's, E.C.
Basil E. Greenfield, Esq., 21, Abchurch-lane, E.C.
Colonel Griffin, 5, Adamson-road, N.W.
William Holborn, Esq., Fern Lodge, Campden-hill, Kensington, W.

Andrew Leslie, Esq., 36, Highbury-hill, N.
Samuel Worley, Esq., M.P., 18, Wood-street, E.C.
John Rains, Esq., Nightingale-lane, Clapham-common, S.W.
J. Ebenezer Saunders, Esq., B.A., F.R.S., F.G.S., 9, Finsbury-circus, E.C.

James Scrutton, Esq., Widmore-hill, Bromley, Kent.
Robert Sinclair, Esq., 133, Highbury New-park, N.
Charles J. Tarring, Esq., 3, Dartmouth Park-road, Highgate-road, N.

John Templeton, Esq., F.R.G.S., 24, Budge-row, E.C.
Samuel Watson, Esq., Rawdon Lodge, Clapham-park, S.W.
J. Carvell Williams, Esq., Portland House, Hornsey-lane, N.

CHARLES SHEPHEARD, } Secretaries.
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WEDNESDAY, JANUARY 31, 1877.

SUMMARY.

FOR the present we have heard the last of the Conference on the Eastern Question. All its members, even Sir Henry Elliot, have left—though the British Ambassador is to return in three months, when he hopes no doubt to see those beneficial changes in actual operation which his wonderful prescience foresees. Lord Salisbury is enjoying a few days' rest at Mentone prior to the opening of the Parliamentary session, when he will be ready to defend his diplomatic policy in the House of Lords. The Black Sea having proved to be unreliable in consequence of the frequently tempestuous weather, General Ignatieff has betaken himself with his boxes to Athens, and returns to St. Petersburg by way of Vienna.

Meanwhile the Porte is not idle. In the first place, it has scattered a shower of promises over the Cabinets of Europe. It is to do all that the Plenipotentiaries wanted, but which it scorned to do on compulsion—and a good deal more. Many delegates, some of them Christians, have already been elected to the Turkish Parliament, which is to meet on the 1st of March; and we are told that "five special commissions" are sitting to prepare bills bearing upon details of the Constitution and the machinery for establishing it—so irrepressible is the reforming zeal of Midhat Pasha! The Porte has also applied to the French and English Cabinets for competent persons to arrange its finances, and remodel the police force; Christian governors are to be appointed—but this is only talk as yet; and there was a confident statement as to the issue of a decree for disarming the whole civil population of the Empire—which would have struck at the root of Turkish trouble—but this report has been contradicted. These are, of course, early days. It is quite possible some of the promised reforms may be actually carried out; and when it appears that the Grand Vizier, whose good faith is undoubted, is able to set at defiance the whole tribe of pashas, and reorganise the administrative system of Turkey over their heads, there will be more reason for expecting a beneficial change.

The Porte has, however, taken one important step. It has made direct overtures to Serbia and Montenegro for negotiating the terms of peace, and all the Powers concur in this step, Russia included—the Czar having informed Prince Milan that peace being desirable should be accepted from whatever quarter it is offered. The basis proposed by Midhat Pasha is the *status quo ante bellum*, but as guarantees for the future are demanded of Serbia, it is doubtful whether the negotiations will lead to a definite result, unless that demand is withdrawn. It would certainly be to the advantage of Turkey to offer very favourable terms to their former foes, and thus shut the door to adverse influences.

All Europe is still watching with no little anxiety the Russian Sphinx in the hope of being able to interpret its features, but nothing definite has yet come of it. For the present the Government of St. Petersburg are anxious only to ascertain whether the other Powers of Europe are ready to continue their collective efforts, and are said to have drawn up a Memorandum upon that point, and to have laid down a new programme. But this document has not yet seen the light, and may be withheld till after the debates on the Eastern Question in our Parliament. It is, however, quite safe to affirm that if Russia desires to temporise till the spring arrives, and armies can be moved, she will occupy the interval with abortive negotiations. As, however, the Czar dares not to act alone against Turkey, and cannot secure the active alliance of either Austria or Germany, he is doubtless sincerely anxious to postpone, if not to avoid, hostilities altogether.

Several of our foremost statesmen have spoken during the week on this all-absorbing question,

in particular Sir Stafford Northcote at Liverpool, and Mr. Gladstone at Taunton. The former promises an ample vindication of the Government policy when the session opens, and has expressed his great regret that Turkey refused the reasonable proposals of the Powers. The latter takes a very serious view of that refusal, but he does not indicate how he would enforce the demands of united Europe, persuasion having entirely failed, without war.

During the past week the Home Rulers have been to the front—a position they are nothing loth to occupy. The fire-eating Major O'Gorman has written to the Liberal leader to inquire why the official circular relative to the meeting of Parliament was sent to him, seeing that he does not belong to the party, and "acknowledges in the House of Commons no leadership excepting Mr. Butt's." The Major and many of his Irish brother-members seem to be much nettled that their proclamation of independence is not taken seriously, and they are said to have resolved to abstain from voting if a distinct issue should be raised on the Eastern Question. The Home-Rulers propose to ventilate the Irish University question this Session, and, with a view to forward that object, Mr. Butt has been taking counsel in Dublin with the Roman Catholic bishops. There is, however, one serious difficulty. It is necessary that Mr. Butt should resume his professional practice, and as the abdication of his leadership would be a death-blow to the so-called Irish Parliamentary party, the question is, what is to be done. The Home-Rulers must either lose Mr. Butt or support him—a very unpleasant dilemma. At all events, we fear this spasmodic activity of the Home-Rulers simply means that they think the time is at hand when their influence may be turned to account for the Roman Catholic Church.

General Grant gave a prompt assent to the bill passed by Congress for solving the Presidential difficulty. The new electoral tribunal of fifteen members has now been chosen, including the five members from the justices of the Supreme Court—two of whom are reputed to be Republicans, two Democrats, and the fifth, Mr. Bradley, a non-political man. The work of counting the votes will begin forthwith, and apparently the chances are greatly in favour of the election ultimately falling upon Mr. Tilden.

THE AMERICAN COMPROMISE.

THE passage of the Compromise Bill, as it is called, through both Houses of Congress gives good ground for confidence that a most critical and dangerous question has been practically settled, over the heads of political wire-pullers, by the strong good sense of the American people. The quadrennial battle of the Ins and Outs for the choice of President, or rather for the command of patronage, had resulted in something unpleasantly like a dead-lock. The founders of the United States were generally far-seeing men; but they exhibited a strange want of foresight in the arrangements made for the election of chief magistrate. The notion that a college of electors could be appointed by a popular vote without any reference to the interest of any particular candidate for the supreme office, but solely with a view of impartially selecting the best man, was as wild a political dream as any ever known outside literary Utopias, and exceeded by few within them. Of course, in practice, the election of the President by these electors is as hollow a form as that of a bishop in England by the dean and chapter. It is surely an illustration of the fond Conservatism, so strangely characteristic of the most progressive race of mankind, that so cumbrous a machinery is perseveringly retained generations after the fallacy of the original conception has been exposed. Unfortunately, the blind confidence of the founders of the Constitution in this imaginary panacea for the dangers of popular election led them into worse errors than the establishment of a mere sham. Unconscious, apparently, of the enormous powers which would accrue to the President through the rapid growth of the infant Republic, they took no precautions against an application to party purposes, of the almost limitless patronage that would fall into his hands; and the same inappreciation of the vastness of the issues before them made them insensible to the fierce passions which might possibly make a disputed election of the electoral college fatal to the peace of the country. The case of an equality of votes was provided for, the decision passing over to Congress; but the case of double returns, or of elections disputed on the ground of undue influence, or terrorism, was not provided for, except so far as the Supreme

Court might take cognisance of constitutional questions generally. The Chairman of the Senate opens and counts the votes. But whether he has power to reject bad votes, is a question that has never been tried; and as in the present case it would make him virtually the sole elector of the President, such a course has been rightly recognised as involving responsibilities altogether incommensurate with his office. On the other hand, to refer the decision to Congress would be to bring the two Houses into collision, with no one to decide between them, because the Ins are predominant in the one and the Outs in the other. Meantime, in some of the hot-blooded Southern States, passion was rising to a dangerous heat. State Legislatures were besieged in their places of assembly; or rival houses sat in the same building, with two speakers on the same bench, and vociferous orators each ignoring the presence of the other.

Here was a case in which even the great Anglo-Saxon institution of compromise seemed to be helpless. It was impossible to elect both Tilden and Hayes. No precedent existed for declaring the election bad, and ordering another; nor was it very clear whether any authority existed morally strong enough for such a course. Tilden had 184 electoral votes certain, or one short of a majority. If all double returns and doubtful votes were decided in favour of Hayes, he was elected. But there was more than suspicion of illegal manipulation to secure the latter result. On the other hand, there is no dispute that the popular vote was largely in favour of Tilden. The greatest tension of public feeling was the result. The air was electric, and any chance disturbance threatened to produce the most frightful national conflict. Nevertheless, those who understand the real strength of public order in the United States, had little apprehension as to the issue. In that country the extremity of the politicians is the opportunity of the people. The intelligence and moderation characteristic of the large majority of the population, too often indifferent to political squabbles, now managed to make themselves felt. The wire-pullers came to understand that the nation was quick enough to discern colourable treason against the general welfare, and would not to be trifled with. Accordingly both Houses of Congress set themselves seriously to devise some expedient by which a decision could be arrived at with the consent of both the hostile parties. The Compromise Bill was the work of a joint committee, and its simplicity, common sense, and statesmanlike grasp of the situation are in the highest degree creditable to the legislative genius always at the service of the great Republic in its times of real crisis. This Bill refers all doubtful electoral votes to a commission, the constitution of which strikes us as a triumph of political ingenuity. It numbers fifteen. Of these, ten are members of the Congress, five from the Senate, and five from the House, or in other words five Republicans and five Democrats. The remaining five are judges of the Supreme Court. So far as is known, two of the nominated judges are of Republican, and two of Democratic connections. The difficulty lies in the selection of the fifth, concerning whom, at the present date of writing, there is no certain information. The probability is that the undisputed popular majority for Tilden will have weight enough to induce the weaker party, though at present in a lull, to refrain from any impracticable partisanship in regard to the appointment of this fifteenth member. In cases of double elections, the decision of this body will be final, unless rejected by the concurrent vote of both Houses. In regard to other disputed votes, telegraphic information is incomplete. It would seem that such votes are not to be counted unless accepted by both Houses. This would give an advantage to the party in office, but scarcely sufficient to counterbalance the fact of the popular vote. On the whole, there is good reason to hope that when the votes are opened and counted to-morrow, a peaceable and satisfactory settlement will be arrived at.

Now, if at critical moments the good sense of American people generally is so sure a guarantee for moderation and courage, how much better would it be if they were in the habit of attending to their own affairs and leaving less to professional partisans! It is sometimes said that the contempt of the better classes in American society for politics is one of the evil fruits of Republican institutions. Public life is so hopelessly vulgarised, we are told, that respectable men do not care to be mixed up with it; and to the same cause is traced the corruption which is spread like a dry rot through the executive machinery of the country. But in our opinion this is a very far-fetched explanation. The truth is, Americans have found out

with how little Government men can get on when they are unburdened with the superstitions and traditions of ages. Their country is rich in resources. There is yet ample room for expansion. Temporary distress is always succeeded by high tides of prosperity. Taxes do not distress them. They care for neither standing army nor fleet. They find schoolmasters more profitable than both put together. Each locality can manage its own affairs for itself. What do they want with Government? Hence the prevalent indifference. But their history and their present position shows that if ever the increased pressure of population needs more active and pervasive Government, the qualities which ensure it exist richly amongst the people.

THE COMING SESSION OF PARLIAMENT.

HE would be a bold man who would venture to predict what will be the relative position of political parties at the end of the ensuing session. To make even a shrewd guess on the subject, it would be necessary to know whether Lord Beaconsfield is likely to retire from office; whether the old relations between the Prime Minister and Lord Salisbury will be renewed *con amore*; whether the substitution of Sir Stafford Northcote for Mr. Disraeli as leader will have a material influence upon the House of Commons; whether the Eastern policy of the Cabinet is likely to receive the entire support of the ministerial benches, and the general approval of the country; and lastly, whether the peace of Europe will be preserved during the present year. To play the part of Chatham, Russia being substituted for France, would perhaps suit the aspirations of Lord Beaconsfield. But any dreams in that direction must have been finally dissipated by last summer's agitation against Turkish atrocities. No doubt the Conservatives would fain indulge the hope that, with their old majority nominally intact, they may tide over another session with credit, if not with *éclat*. But the most sagacious members of the party must be conscious that the tide of national feeling has turned against them, and that a sudden crisis, such as may possibly arise, might disorganise the party, and necessitate the resignation or the reconstruction of the Government. Last year such speculations would have been wild, now they are quite relevant to the situation; and it is, we imagine, the vague anticipations of such possibilities that inclines politicians to keep in view an early dissolution.

It is manifest that should a remarkable conjuncture of events bring the Liberals back to power this year, it would clearly be incumbent upon them to appeal to the country. Nor could they long retain office unless the present state of parties was reversed. To govern with any effect they would need a working majority independent of the Irish vote. There might be no prospect of a revival of the Irish University scheme, but the support of the Romish Church in Ireland must be bought by any party that needs it, and it must not be forgotten that a surplus of some millions from the Irish Church property has yet to be disposed of. The present Government are in the main independent of that nondescript section of politicians. But the advent of the Liberals to power, if they had to rely more or less upon the caprices—or could not afford to be indifferent to the intrigues—of the Home-Rulers, would be a source of weakness and embarrassment, if not of danger. No observant man will be sanguine enough to imagine that the Liberal reaction has set in so strongly as to bring back its chiefs with such a majority as carried Mr. Gladstone into power in 1869. As a leader that statesman is lost to his party. Not only is there no one to fill his place, but there is no political question to arouse popular feeling, and a Liberal Administration on sufferance would of necessity be weak and ephemeral.

There is only one question, apart from those of an ecclesiastical nature, which can be said to engage much public attention, viz., the assimilation of the county and borough franchise. On this measure of organic reform the Liberals are still divided, and some of their prominent leaders, including Lord Hartington, are averse to its being at present pressed. It is, moreover, a question which might be taken up at any time by the Conservatives to further party objects, and it is almost inextricably mixed up with the redistribution of seats, the manipulation of which would be peculiarly tempting to a statesman with the versatile ingenuity of Lord Beaconsfield. Such another Reform Bill must also, if carried, be followed by a dissolution, to which both sides of the House of Commons are, no doubt, greatly averse.

Apart from the possibility of such a *tour de force* on the part of Lord Beaconsfield there is little prospect of a lively session, beyond the exciting debates on the Eastern Question, which will follow the opening of Parliament. Perhaps the secret of the Cabinet programme has been so well kept because there is so little worth divulging. A University Bill toned down to disarm opposition and facilitate its easy progress; a Prisons Bill, which, whatever its intrinsic merits, will make another transfer of taxation from the rates to the consolidated fund; a Burials Bill, that will evade the chief difficulties of the question and satisfy the clergy without removing the grievance; a measure for increasing the Episcopate, although the bishops as a class were never more abused; and perhaps some sanitary proposals—these promise, so far as we know, to be the chief items in the legislative bill of fare. Upon Sir Stafford Northcote, in addition to the onerous duties of leader of the House of Commons, will devolve the unwelcome task of announcing a declining revenue, probably an increase of expenditure, and possibly the need of fresh taxation. If they chance to escape with no more than a damaged reputation from the Eastern imbroglio, the Government will, it may be supposed, refrain this session from reactionary measures.

Notwithstanding Ritualist rebellions, and the vigorous crusade that has been commenced in the Church against the authority of secular courts, we can hardly expect that the disestablishment question will be raised this year in Parliament in a direct form—unless under High-Church auspices—though the storm raised now by Liberationists and now by Ritualists may continue to rage outside. But Church questions will not slumber. The Episcopate Bill will hardly pass without lively debates and vigorous protests, and the burials question will stir up the embers of ecclesiastical strife, and enable the Liberal party to serve their Nonconformist allies. The Conservative Cabinet is too prudent to realise the rumour that it proposes to doctor the Public Worship Regulation Act, and thus revive afresh those dissensions in the bosom of the Church, which are constantly bringing disestablishment to the front. But a session which will pass over without some ecclesiastical job, as long as the friends of the clergy are in power, would indeed be a rare phenomenon.

Perhaps the undefined belief that we are entering upon a critical session may not be justified. The Liberal party have special reasons why they should deprecate a speedy downfall of the present Government. For their waiting policy will be in the end the most successful policy. Public opinion will hardly care for a change of men without a distinct change of measures. Every year's delay is a gain to the Radical party, and to the cause of progressive reform. For this we must work and wait, resisting all reactionary tendencies, utilising all events that tend to promote the real welfare of the country, and making party successes subordinate to the substantial triumphs of genuine Liberal principles.

Sir W. Lawson says he has heard it reported "that Mr. Bass loses 10,000*l.* in one brewing when there is a thunderstorm coming on."

A NEW ANÆSTHETIC AGENT.—Rabuteau, in a memoir read before the Académie des Sciences, states that he has investigated the physiological properties and mode of elimination of hydrobromic ether. He has satisfied himself that this anæsthetic agent, which possesses properties intermediate to those of chloroform, bromoform and ether, might be advantageously employed to produce surgical anæsthesia. The hydrobromic ether is neither a caustic nor an irritant. It can be ingested without difficulty, and applied without danger, not only to the skin but to the external auditory meatus and to the mucous membrane. It is eliminated completely, or almost completely, by the respiratory passages, in whatever way it may have been introduced into the system.—*Lancet*.

THE ART OF LETTING DOWN.—Dr. Kenealy, having written to Lord Derby touching the new evidence lately brought forward in favour of the convict Orton, has received the following reply:—"Sir, I am directed by the Earl of Derby to acknowledge the receipt of your letter relative to your intention to proceed to Spain to investigate certain evidence bearing on the Tichborne case. In reply to your request for a letter of recommendation to Mr. Layard, Lord Derby directs me to state that no such recommendation is required, as Her Majesty's Minister and Consul in Spain will be ready, if occasion should arise, to afford to you, as to any other British subject, such assistance as can be given by them in furtherance of an inquiry of such a nature. A passport will be forwarded to you for yourself and your son on receipt of an application from you in accordance with the enclosed regulations, and enclosing the usual post-office order. It will not be necessary that the application should be accompanied by a certificate of identification. . . . I am, Sir, your most obedient servant, TENTERDEN."

Literature.

MRS. BROWNING'S LETTERS.*

It was well known in literary circles, before the publication of these letters, that Mrs. Browning's correspondence was distinguished by very rare qualities—qualities that are seldom nowadays to be found in letters, though the epistolary art must languish more and more for the want of them. A mind at leisure from disturbing cares and anxieties may be said to be the prime essential. What matters thought and fancy and playful *naïveté*, if the writer is pressed for time, and cannot turn back and leisurely survey from a quiet vantage ground the route he has taken? If he cannot do that, his letter is hardly a letter. He must be able, in a mild humorous way, to review and to correct himself. He can add addenda, though not in the shape of postscripts; and can both accuse and excuse himself by a phrase. This he can do, and yet not feel that he is watched and scrutinised by ungenial eyes; and if he does not feel this, he will hardly write good letters. Mrs. Browning's, or rather Miss Barrett's, mind—for all save a very few of the letters given here were written prior to her marriage—was free from the cares that most interfere with this delightful form of intercourse. She was for the greater part of the period here embraced a complete invalid, unable to mingle in society, but she found a genial escape in letter-writing, and with a nimble intellect and a graceful fancy not seldom threw into a delicious paragraph what might easily have been expanded into an essay. Confined to her room during the years which, in the case of most girls, are spent in the dissipating round of calls, &c., she learned four or five languages, and made herself an expert thinker, who could in most matters give a good reason for her practice or her opinion—as Mr. Horne found when he joined issue with her on the subject of her rhymes.

Mr. Horne had the good fortune to find room in a magazine for some of Miss Barrett's earlier poems—"The Dead Pan" among them. She, of course, felt deeply grateful, and began a correspondence with Mr. Horne, which became more and more intimate, though the correspondents never saw each other. More than that, they projected joint literary works—"Chaucer Modernised," "The New Spirit of the Age," as well as dramatic poems and a good deal else, and perhaps the most important part of the correspondence here given is taken up in discussing points connected with these enterprises. It would seem, indeed, that to some extent the work was done by interchange of letters—the one writing down impressions and the other criticising and suggesting alterations—so that a good deal which is given here is likely to tempt the student into various interesting comparisons. Of Mrs. Browning's critical powers; and of her subtlety of intellect we have had abundant evidence in the articles on the "Greek Christian Poets," &c., reprinted from the *Athenæum*, to which she contributed in the time of Mr. Dilke, the grandfather of the present Sir Charles Dilke. Her remarks on Tennyson, on Coleridge, on Wordsworth, on Leigh Hunt, on Landor, and on Charles Dickens are full of insight, showing a rare critical instinct, no less than her remarks on the woman-writers of England, contemporary with her or just prior to her own time. Her reading in the literature of her own land must thus also have been very wide and very exact. If sometimes she fails to give a convincing reason for her views, her views themselves are deeply interesting and most often unassailable. For instance, she holds that Sir Henry Taylor—whose dramatic faculty we do think has been somewhat over-rated, because of a very self-controlled and patient intellect—never touched her sympathies, but "stood coldly on the outside" of them. Of him she very justly says, not overlooking his good qualities:—"Consider! a dramatic poet without passion! What does that amount to? A contemplative poet without a heaven of ideality above his head! What shall we call that? A rhythmical writer, who desires the distinctive element of poetry! How can we respect that? A man of talent without genius properly answers all." Nevertheless, she remarks of Sir Henry:—

He is eloquent in his goodness. His diction is flowing and harmonious, and "flowing" may be said advisedly, because it always finds its own level. His understanding works within it clearly and satisfactorily; his sentiments have a certain attitude of nobleness, which is the highest point in him; and he has a constructive power in the framing of a story, which goes the further

* Letters of Elizabeth Barrett Browning addressed to R. H. Horne, Author of "Orion," "Gregory VII.," &c. With comments in contemporaries. Edited by S. R. TOWNSEND MAYER. Two vols. (Richard Bentley and Son.)

probably with the majority of his readers. For the rest, he may crown the faculty of the understanding, but he cannot make a king of it; he may place in it the niche before an altar, but he cannot make a god of it. He remains manifestly an atheist among poets—an infidel in poetry, with arid lines of schism marked hard on his forehead. Where a believing poet, stooping from his elevation, is genial and fresh, he is only as sensible as ever. Poetry has avenged herself upon him. Because he has rejected the mysteries of her highest skies, no dew has fallen from them on the lowest of his flowers. They grow in a certain way, to be sure; he waters them from a watering-pot, but no drop of dew has imperilled them with lustre, nor awakened them into fragrance.

Scarcely anything could be more apt or exhaustive than her criticism on Tennyson's earlier poems, which have been, by a recent critic of high standing, marked off as produced before the "soul had been infused." She says:—

Those critics who have seized upon the poet's earlier lines—his Claribels, Lilians, Adelines, Madelines—declaring they were not natural beings of flesh and blood, have tried them by a false standard. They do not belong to the flesh and blood class. They are creatures of the elements of poetry. And for that reason they have a sensuous life of their own, as far removed from the ordinary bodily conditions as from pure spirit. They are transcendentalizations of the senses; examples of the Homeric *εἰδωλα*, as modified by the influence of the romantic ages.

This on Landor is as true as it is subtle:—

Mr. Landor is classical in the highest sense. His conceptions stand out clearly out and fine, in a magnitude and nobility as far as possible removed from the small and sickly vagueness common to this century of letters. If he seems obscure at times it is from no infirmity or inadequacy of thought or word, but from extreme concentration and involution in brevity; for a short string can be tied in a knot as well as a long one. He can be tender, as the strongest best can be; and his pathos, where it comes, is profound. His descriptions are full and startling; his thoughts self-produced and bold; and he has the art of taking a commonplace under a new aspect, and of leaving the Roman brick marble. In marble, indeed, he seems to work; for there is an angularity in the workmanship, whether of prose or verse, which the very exquisiteness of the polish renders more conspicuous. *You may complain too of hearing the chisel*; but after all you applaud the work—it is a work well done. The elaboration produces no sense of heaviness; the secrets of the outline do not militate against beauty; if it is cold, it is also noble; if not impulsive it is suggestive.

There are also most incisive passages on Dickens's indebtedness to Victor Hugo, and on Chaucer and Spenser, which tempt to extract; but by way of variety we give the following—Miss Mitford's humorous way of accounting to Mr. Horne for Mrs. Browning's theory of rhymes:—

Our dear friend, you are aware, never sees anybody but the members of her own family, and one or two others. She has a high opinion of the skill in reading, as well as the fine taste of Mr. —, and she gets him to read her new poems aloud to her, and so tries them upon him (as well as herself), something after the manner of Molière with regard to a far less elegant authority. So Mr. — stands upon the hearth-rug and uplifts the MS., and his voice, while our dear friend lies folded up in Indian shawls upon her sofa, with her long black tresses streaming over her bent-down head, all attention. Now dear Mr. — has lost his front tooth—not quite a front one, but a side front one—and this, you see, causes a defective utterance. It does not induce a lisp, or a hissing kind of whistle, as with low people similarly circumstanced, but an amiable indistinctness, a vague softening of syllables into each other—so that *silence* and *ilance* (islands) would really sound very like one another—and so would *childrin* and *besildrin*—*baccantes* and *grantes* (us), don't you see?

A little passage calculated to touch the general sympathies is that describing Mrs. Browning's feelings on her dog Flush being recovered:—

Yes; I have recovered my pet. No; I have idealised none of the dog stealers. I had no time. I was crying while he was away, and I was accused so loudly of "silliness" and "childishness" afterwards that I was glad to dry my eyes and forget my misfortunes by way of rescuing my reputation. After all, it was excusable that I cried. Flush is my friend, my companion, and loves me better than he loves the sunshine without. Oh, and if you had seen him when he came home and threw himself into my arms, palpitating with joy, in that dumb, inarticulate ecstasy which is so affecting—love without speech! "You had better give your dog something to eat," said the thief to my brother when he yielded up his prize for a bribe, "for he has tasted nothing since he has been with us." And he had been with them for three days, and yet his heart was so full when he came home that he could not eat, but shrank away from the plate and laid his head on my shoulder. The spirit of love conquered the animal appetite even in that day. He is worth loving. Is he not?

Students to whom the poem is familiar will accept the foregoing as a very characteristic commentary on the verses:—

But of thee it shall be said,
This dog watched beside a bed
Day and night unwearied—
Watched within a curtained room,
Where no sunbeam broke the gloom
Round the sick and dreary.
Roses, gathered for a vase,
In that chamber died apace,
Beam and breeze resigning;
This dog only waited on,
Knowing that when light is gone
Love remains for shining.

Mock I thee in wishing well?
Tears are in my eyes to feel
Thou art made so straitly.

Blessing needs must straiten too
Little thou canst joy or do,
Thou who lovest greatly!
Yet be blessed to the height
Of all good and all delight
Pervious to thy nature;
Only loved beyond that line
With a love that answers thine,
Loving fellow-creature.

One regret we have in the matter. Considering the unique interest of much in this work, it is a pity that the unity has been spoiled by the transparent artifice of padding the matter out into two volumes by tacking on a series of the merest snippets about the "Guild of Literature and Art," Charles Dickens, Thackeray, Leigh Hunt, and some others. In spite of this, however, it ought to keep its place in literature, as a suggestive rather than an exhaustive picture of one side of the intellectual activities of one of the most original and sublimed women England has produced.

"STUDIES IN ENGLISH ART."

These are precisely what Mr. Wedmore calls them—studies. He does not make any pretence to sketch completely the development of English art. He rather aims at calling attention to certain aspects of development taken in relation to points in the individuality of the artists. We have thus an attractive combination of criticism with biographic reference. It is in the skill with which he touches these two elements in their relations that Mr. Wedmore's essays have a special value. Now and then he skirts the borders of the most puzzling psychological problems, and sheds over them generally not a little light; but he knows better than to venture too far in this direction for the interest of his readers. He begins with Gainsborough, and ends with Frederick Walker; and the names that lie between are Morland, Wheatley, Reynolds, Stothard, Flaxman, Girtin, "Old" Crome, Cotman, Turner, De Wint, and George Mason. It is almost needless to say, that throughout Mr. Wedmore shows the finest feeling for nature, and a ready eye for its possibilities in relation to art practice. We can detect also, that to the element of technique, ignorance of which too frequently makes criticism easy, Mr. Wedmore has paid attention; and he is thus at once liberal minded in his judgments, and exact in his survey of the materials on which he bases them. His sympathies are wide and have been well directed; and he can draw ready illustrative aid from the study of the sister arts. In a word, Mr. Wedmore is sympathetic so far as to enable him to be genially interpretive, however analytical may have been the process by which he has reached the positions from which he speaks. Gainsborough and Turner are two very different types. Their modes of thought and of work were widely divergent; yet Mr. Wedmore can do both justice. He admires the selective, assortive faculty in the former which, combined with subdued delicacy of colouring, gave him such popularity in his own day, no less than the more generous eclectic temper of Turner, which could turn all aspects of things to his own uses. Of Gainsborough Mr. Wedmore says:—

Gainsborough was, above all things, in his best tune, a sketcher, an indicator, a suggestive poet, who, using his own imagination freely, never dispensed with yours. In the landscape about him he conceived a picture; he conveyed his conception; he did not finally realise it. Even his earliest works have somewhere in sea or sky, something of abstraction and generalisation, and as the time proceeded, and mind and method matured, the abstraction was more marked, the generalisation wider, but both, of course, were more serenely altered, were less faulty, less partial, and accidental.

The following on Turner is equally incisive, and marks the true tendency of his art—deficient as his works may sometimes seem in mere mode and handling:—

I distinguish generally the sense of conflict from the sense of misery that has been so much dwelt upon. That personal element of Turner's cynicism—Turner's despair—is not all we are to find in his work. Conflict between mind and mind, passion and passion, is the basis of imaginative literature, and make its dramatic interest. Conflict between humanity and material things in earth and sky gives dramatic interest to this imaginative art.

Turner's own genius—impatient of life, patient only of work—enabled him, as the prints of the "Liber Studiorum" show better than anything else, to seize upon the most widely varying characteristics of Nature, and to be inspired by all in the doing of his task—no single sentiment ruled him here; to say that it did is to narrow the range of his accomplishment. He was not a man of one idea, nor an apostle with one message—misery. His genius made his knowledge his servant and helper. It supplied and fed him; it never mastered him; so that he did not make transcripts—he recorded impressions, and these were infinite as facts. A brother painter bemoaned to him on the ill-success of a work. He had transferred a landscape to canvas, but the charm of it was gone. "You should always paint your impressions," said Turner—who knew, more than the other, the value of freedom and emphasis,

* *Studies in English Art.* By FREDERICK WEDMORE. (R. Bentley and Son.)

"You should always paint your impressions"—and that is what he did. Of this or that scene of beauty or grandeur he gave not all its details, but such as might help you to realise it—of this or that scene of beauty or grandeur, his glorified impression; of this or that scene of natural desolation or human poverty—still his vivid impression; of each particular scene in nature, in history, in contemporary life, he conveyed his personal sense, emphasizing and reiterating, much as Dickens did, for this British public, the facts that he had known and received.

Of Morland, that eccentric prodigal of landscape art, who painted idyllic rural scenes in London pot-houses, we have an admirable little sketch. Sir Joshua Reynolds is touched off with great discrimination. "Old" Crome, too, is sketched with great appreciation; and so are Flaxman, Cotman, and De Wint. We can cordially recommend the volume to those interested in tracing out the development of the nature-idea in the history of English art. It is not a complete handbook, but as far as it goes a most efficient and suggestive one.

BRIEF NOTICES.

The Aquarium: Its Inhabitants, Structure, and Management. By J. E. TAYLOR, Ph.D., F.L.S., F.G.S., &c., Author of "Geological Stories," &c. (London: Hardwicke and Bogue.) We had the pleasure of introducing Mr. Taylor to our readers in our notice of his interesting "Geological Stories." This book will doubtless appeal to a wider public than that, and it has all the charm of its author's well-known style of treating scientific subjects. "This little volume," we are told in the preface, "is intended as a handbook or popular manual to our public aquaria, so as to render them still more effective as a means of education." Mr. Taylor has in this sentence pointed out the difference between his book and others on the aquarium which were written before the great public aquaria were founded. As a guide to these institutions, this volume will be found invaluable, giving, as it does, in a charming fashion, information both as to the classification and the habits of the creatures whose names alone will be found indicated on the tanks or in the catalogues. But in addition Mr. Taylor gives excellent counsel as to the management of freshwater and marine aquaria in private dwellings; little more information on this subject can be given in books than we have here. We have only noticed one considerable omission, as we think it; Mr. Taylor thinks so much of the flowering plants and larger algae that he regards the confervoid growth in tanks as a hostile element to be got rid of. In small tanks we rather regard it as the best form in which to encourage vegetable growth; a good green covering will remove some of the objections to the bell-grass tank. A chapter, or part of a chapter, describing how such a tank is to be managed, would be a good addition to the book. The volume bears marks of being hastily written, and seen through the press without proper correction. A second edition will, we hope, be soon called for, when Mr. Taylor will be able to rectify some small errors that we have noticed in this edition.

Sermons by the late Rev. Alexander Macewen, M.A., D.D., Minister of Claremont Church, Glasgow. Edited by his Son, with a Memoir. (James Maclehose.) This volume reveals a fine nature. Dr. Macewen was a man of wide sympathies, adequately supported by thoughtfulness and good sense. He was thoroughly liberal in spirit, and showed throughout his life a true desire for conciliation and union, without any real sacrifice of principle. His son, who has written the memoir with tact and good taste, tells us that he remembers putting a laughing question to his father on finding him consulting upon one point the writings of men so different as J. H. Newman, Jowett, and MacLaren, of Manchester, and being answered by, "What good man they all are!" "Read something every day," he said to a young student, "out of the line of your work, however noble that work may be, or you're sure to become either a prig or a bigot." These expressions were quite in the spirit of the man. Though he had the prudent, cautious, forecasting mind of the politician, he did not figure much either in the synods of his Church or on platforms, but when he did appear, he spoke with weight and to the purpose, and few men could at a crisis better turn the scale in favour of true principles. The sermons reveal a steady, meditative mind, rather than a rich and oratorical one. The sermons are very clear and compact, but perhaps suffer a little from the lack of piquant illustration. They are evidently the work of a man who thought much, felt his responsibilities, seldom allowing himself himself a full release from them. But he was charitable and tender as we have said in all relationships. His son speaks with discrimination of his sermons when he says, his opinion of those he

met was always valuable, his estimate of them seldom wrong; and this was apparent in the pulpit. Then, too, he seemed to know what men were thinking and feeling, and to what appeals they were likely to respond. It is to this, rather than to artistic perfection or oratorical skill, that the effect of his teaching must be attributed. His hearers came away thinking of what had been said and not of the speaker; for he seemed to have entered into their difficulties, and to be pointing to a means of meeting them, which he himself had tried and proved. "The cold judgment of the logician, and the unmeasured vehemence of the revivalist might both find materials for criticism." And yet in the two sermons—"The Love that Serves," and "Departures at God's Bidding," we discover a restraint that suffices to veil the warmth that is the more efficient that it never swells to flame. The Sermons "for Young Men" (he was especially fond of the young) and "The Value of Advice" are full of solid and practical suggestions, and may well be recommended at this time.

Voices from the Lakes, and other Poems. By the Rev. CHARLES D. BELL, M.A., Rector of Cheltenham. (James Nisbet and Co.) Notwithstanding many tokens of imitation in this volume, we have read much in it with pleasure. Mr. Bell knows the good models, and would fain follow them—now and then he is more independent, as in three sonnets on Lady Augusta Stanley. But he is too facile, and attempts themes and measures which can only be treated successfully with more of finish than he can command. "Wilfred Ray" is a Tennysonian Idyll, imperfectly done, but we like the two little songs in it, especially the one beginning—

'Tis well to be a maiden free,
To roam o'er dale and hill,
To feel the sweets of liberty,
And wander where I will.
A-well-a-day, heigho!
Softly the breezes blow,
But shadows fall, the lights begin to go.

There is not one of the more ambitious poems that does not contain clear reminiscences.

Autumn with fiery hand hath touched the leaves,
is but a poor paraphrase of

Autumn laying here and there
A fiery finger on the leaves.

Mr. Bell, to use a somewhat prosaic figure in the connection, has certainly not put his best foot foremost, since Miss Jean Ingelow's earlier poems are still well remembered.

Esther: or, Songs of the Captivity and the Sabbath. A Poem in Three Parts. By AGNES VEITCH GRAHAME. (James Nisbet and Co.) Miss Grahame has read with care, and she understands in some measure the mysteries of rhythm. She uses an old measure with considerable freedom, but in subject and conception she is somewhat conventional. Several passages we had marked as happy in special turns and similes, but a general characterisation must suffice.

Rhymes and Chimes. By F. S. COLQUHOUN. (Macmillan and Co.) This is a very different little volume. It makes no pretence, but retires from scrutiny. It is shaded, etiolated, like some of our finest flowers. It boasts no strength, claims nothing, yet its very purity and retiringness attract. That poem on the "Spirit of Glenroee" contains some beautiful; such as these stanzas:—

But lovely, lovely was the scene,
Grim rose the heights of dark Glenroee,
And tho' the sunbeam smiled between,
They scarce returned a kindlier glow.

Above me frowned the jutting rock,
The whimpering burn beside me played—
Around me stared the mountain flock—
And asked, "Who dared their rights invade?"

"Breakers ahead!" "Mine be the Robin's Song,"
and the hymn, "Saviour! I do not fear Thy Voice," we specially like.

SCHOOL BOARD NEWS.

BRISTOL SCHOOL BOARD ELECTION.—The result of the ballot which took place on Monday, the 22nd, for the new Bristol School Board was made known on Tuesday afternoon. The *Bristol Post* says:—"The two political 'tickets' remain intact, the working-men and secularist candidates are nowhere; and the net result of the contest is the substitution of Miss Richardson, the temperance candidate, for Mr. A. Hall, one of the nominees of the Wesleyans and a member of the late board. The great preponderance in the number of votes recorded for the Liberal candidates over those given for their political opponents show unmistakably the vigour of Liberal and undenominational principles in the old city. Had the Liberal party chosen to run two additional candidates they could have easily carried them. The lady member's recent ambiguous utterances on the religious question are calculated to create misgiving in the minds of undenominationalists."

Miss Richardson has, however, publicly declared that she is not prepared to further the ends of the denominational party. About 4,600 electors supported the Liberals on the present occasion and 2,780 Tories."

SCARBOROUGH SCHOOL BOARD ELECTION.—On Tuesday the triennial election of this school board took place, when perfect order prevailed throughout the proceedings. Eight of the retiring members sought re-election. The poll was declared on Wednesday, the result showing that there were elected five Unsectarians, three Churchmen, and one Roman Catholic. The two unsuccessful candidates were Churchmen. Seven of the retiring members were re-elected.

OXFORD SCHOOL BOARD ELECTION.—The election of a school board for Oxford took place on Friday, and resulted in a victory for the denominational party. The board has hitherto been composed of a majority of denominationalists, but this year an attempt was made to alter the position of parties in the city. The seats were divided by arrangement; but for the three University seats four gentlemen were nominated—the Rev. J. Ricard and Mr. J. R. King by the denominationalists, and Messrs. Robinson and Green by the non-sectarians. The first three were elected, the denominationalist list having a decided majority.

CARLISLE SCHOOL BOARD ELECTION took place on Thursday, and resulted in the return of all the Church candidates and the rejection of two Non-conformist ministers, the Rev. J. Christie and the Rev. W. A. Wrigley, who have been active members of the board, but whose places have now been filled by Mr. Hudson Scott, a member of the Society of Friends, and Dr. Reeves, a local medical practitioner, who is opposed to denominational education, and thinks that the clergy should instruct the children in "heavenly ways" out of school. Canon Hodgson replaces Canon Durham, who retired. The other six members of the old board were re-elected.

HULL SCHOOL BOARD ELECTION took place on Saturday. The result shows no material alteration in the constitution of the board, the religious bodies being similarly represented as previously. One unsectarian has been replaced by another unsectarian, who, being the candidate that objected to a compromise, caused a contest. A Roman Catholic priest headed the poll with 10,342. Two Congregationalists, with 9,696 and 8,860 votes respectively, followed. The board consists of five Churchmen, three Wesleyans, six unsectarians, and a Roman Catholic. Thus the undenominational party continue to be in a majority.

THE GUARDIANS AND THE NEW EDUCATION ACT.—A deputation of the Manchester School Board attended the meeting of the Chorlton Board of Guardians on Friday to submit proposals for the payment of the school fees of the children of poor but non-pauper parents. The deputation stated that one-half of the cases in which school fees were paid in the city occurred in the Chorlton Union, and they asked the guardians to adopt the "standard of poverty" which had been found to work well during the existence of the school board. It was also suggested that the guardians should consent to receive applications for the payment of this class of fees through the officers of the school board, who would inquire into the circumstances of the applicants as heretofore. The school board believes that this arrangement will spare the feelings of the respectable poor. The guardians will hold a special meeting to consider the subject.

ORPHAN WORKING SCHOOL.

The annual meeting of the governors of this institution was held at Cannon-street Hotel on Thursday morning last, Charles Tyler, Esq., one of the vice-presidents, in the chair. The report, which was read by Mr. Jonadab Finch, the secretary, stated that the proposal for the amalgamation of the Alexandra Orphanage for Infants with that institution, long under consideration, had been submitted to a special court of governors last November, and that a scheme of union was unanimously agreed to by the committees of both institutions. They had become one since the beginning of the present year. "Amongst the many benefits to be derived from this union (says the report) may be mentioned, that the 126 children in the Alexandra Orphanage are at once transferred to the foundation of the united charity without re-election, to be retained till fourteen years of age; that increased accommodation is provided for 100 children, and space for erecting schoolrooms, laundry, and four other cottages, if necessary, to contain 200 more children, and that governors of the one become governors of the other, according to the circular sent in January, 1876. The boon to the children thus transferred, and to orphans generally, is undoubtedly great, but the pecuniary responsibility will be much increased. The committee, however, feel confident that the entire maintenance, education, physical, moral, and religious training of 540 children will be a sufficient plea to the governors and their friends to lighten that burden by supporting them with liberal contributions. Some of the governors and subscribers have kindly promised at once to double their subscriptions, and it is hoped that this good example will be generally followed." The general commercial depression and other causes had greatly diminished the ordinary receipts, but a legacy of 2,000*l.* from the late Wynn Ellis, Esq., had enabled the committee to close the year's accounts with a small balance of 171*l.* 5*s.* 3*d.*, and

500*l.* on deposit. Though by the death of many friends an unusual number of annual subscribers has been lost, new annual subscriptions to the amount of 210*l.* 10*s.* 6*d.* have been received, and the committee urge upon their friends the greater necessity that now exists for increased regular annual contributions. The efficiency of the instruction imparted in the institution was fully tested at the examination held on June 16, presided over in the morning by Sir Thomas Fowell Buxton, Bart., and in the evening by Charles Tyler, Esq., in the absence of Alexander McArthur, Esq., M.P., when in the presence of overflowing gatherings, the children were examined by competent authorities, whose testimony corroborates the statements contained in the reports of the head-master, and head-mistress. The medical report stated that the general health of the children had been good, and that no deaths had occurred. Some of them had been sent to the Seaside Convalescent Home for Orphans at Margate, which institution had now been made over, and would be used by the united institutions for convalescent purposes. Stress was laid in the report on the value of congregational collections, and various gifts were gratefully acknowledged. At the beginning of the year the number of children on the books was 379, and with those elected that day would make a total of 413; or, with the children in the junior school, 540. The Chairman then addressed the meeting, and various business resolutions and votes of thanks were spoken to by Messrs. W. Holt, G. Tomlinson, E. S. Cunningham, G. Sturge, Joseph Clarke, W. T. Reeve, Evan Spicer, and other gentlemen. In the course of the proceedings it was decided that the grant to the late secretary, Mr. Joseph Soul, should be 300*l.* for the ensuing year. A vote of thanks to the Chairman, who stated that the Duke of Cambridge had consented to become president of the institution, brought the proceedings to a close.

Epitome of News.

The Queen will not this season hold an official Court, but will hold four Drawing Rooms, at the first of which the Corps Diplomatique will be received. The Prince of Wales will, on Her Majesty's behalf, hold two levees during February.

The Queen has conferred the Order of the Garter on her eldest grandson, Prince William of Prussia, who on Saturday attained his majority, according to the laws of Prussia, by completing his eighteenth year. Her Majesty has conferred the Star of India on Prince Leopold.

The Duke and Duchess of Edinburgh arrived at the Piræus on Friday evening, and were received by the King and Queen of the Greeks. The royal party then proceeded to Athens. The palace was illuminated in honour of the visit.

A Cabinet Council was held in Downing-street on Monday. All the Ministers were present with the exception of Lord Salisbury.

The usual banquets on the eve of the assembling of Parliament will be given on Wednesday next by the leaders of parties—viz., by Lord Beaconsfield and Lord Granville to the Ministerial and Opposition peers, and by Sir Stafford Northcote and Lord Hartington to members of the House of Commons.

According to report Mr. Gathorne Hardy would have been made a peer, but for the apprehension of what would become of the seat for Oxford University. It is said that so great is the change of feeling there that the Church and Conservative party would be quite ready to return Mr. Gladstone for that constituency in the event of a vacancy.

The Home Secretary, replying to a deputation complaining of the charges of the various London water companies, on Monday, said that the matter should receive his full consideration. He could not promise that the question of putting all the water companies under one central authority should engage the attention of the Government, but it was probable.

On Saturday Earl Granville was at New-street Station, Birmingham, and while walking about the platform a gentleman came up and asked him if he had not lost his watch, and pointed out that his watch-chain was dangling from his pocket. His lordship then discovered that whilst he had been waiting about the platform it had been stolen from him.

The Court of Common Council on Thursday adopted a report recommending the erection of a new bridge over the Thames east of London Bridge.

Amid great public enthusiasm a bronze statue of the poet Robert Burns was on Thursday unveiled in George-square, Glasgow. Lord Houghton presided at the ceremony of unveiling. Several banquets took place in the evening, given by the Ayrshire and other societies. The monument has been erected principally by the workmen of the West of Scotland, and the subscriptions were limited to the sum of one shilling from each subscriber.

Two deputations from Limehouse waited upon the Metropolitan Asylums Board on Saturday afternoon, and protested against the conversion of a large factory in Dod-street, Limehouse, into a temporary smallpox hospital for convalescent patients. The deputation was attended by a procession in carts and wagonettes, with music and flags, which halted in Northumberland-avenue while the deputation, fifty in number, went to the offices of the Metropolitan Board of Works, where the managers of the Metropolitan District Asylums

held their meeting. The managers, after a discussion, adopted a resolution that the deputation be informed that while the urgent want of hospital accommodation in the metropolis continued they (the managers) must use the building at Limehouse for hospital purposes, but they would take every possible precaution to avoid inconvenience to the inhabitants, and would push forward to completion with all possible speed the hospitals in course of erection at Fulham and Deptford.

The committee of Crystal Palace proprietors who were appointed at the meeting on Dec. 1, have issued a report on the subject of the offer of Mr. Sawyer to lease the palace and grounds at a fixed rental of 56,000*l.* per annum. The committee are of opinion that Mr. Sawyer's offer should be accepted, the rental being sufficient to pay 2½ per cent. on the ordinary stock.

Mr. Shaw Lefevre writes to the *Times* that the number of persons who have money in the Funds is diminishing, those entitled to dividend having been, for 1872, 237,616; in 1873, 233,749; and in 1874, 228,696. On the other hand, the holders of the French Rentes, which in 1871 were 1,269,739, had in 1875 risen to 4,380,933.

Another centenarian is vouched for on the authority of the *Times*. The centenarian in question was a lady of the name of Osland, the relict of an ironworker of Swindon. We are assured there is no doubt whatever of her having entered her 101st year. She had had fourteen children, and rejoiced in fifty-six grandchildren, and fifty-four great-grandchildren.

In consequence of the further extension of cattle plague in Germany, the Lords of the Council on Saturday passed an order prohibiting the importation from Germany and Belgium of cattle, fat, hay (not used in packing), fresh hides, horns, hoofs, manure (not artificial) and fresh meat.

The *Haliçaz Courier* states that Mr. John Crossley, M.P., retires from active participation in the management of the great industrial establishment with which he has been so long and so honourably connected.

The personality of the late Mr. T. C. Osler, of Birmingham, has been sworn under 140,000*l.*

The Rev. A. D. Campbell, a clergyman of Leeds, died at the infirmary in that town on Thursday from injuries received while stepping out of a train which was in motion.

Captain Sir G. S. Nares was on Saturday presented with the freedom of the Shipwrights' Company, and was afterwards entertained at a banquet. The gallant officer, in his speech accepting the presentation, alluded to the outbreak of scurvy as having hastened his return. He maintained, however, that the mission of the expedition had been fulfilled, and that by returning as he had done, it had been brought to a successful conclusion at a trifling cost to the country.

Dr. Humphry Sandwith, C.B., gave a lecture on Saturday afternoon at 29, Queen-square, on the subject of Servia and the Eastern Question. At the close of the address one of the audience asked if the Jews were persecuted in Servia. Dr. Sandwith said there was no religious persecution, but Jews were not allowed to settle in the interior, on account of their opening spirit-shops and commencing a system of usury. The peasants got into debt, and the Jews sold them up, and took their land. Then followed riots and the cry of persecution, but the Servians, who were not a fanatically religious people, had no idea of persecution on account of religious differences.

On Wednesday the disused burial-grounds of Old St. Pancras and St. Giles-in-the-Fields were opened to the use and recreation of the public. Over 3,000*l.* have been spent in preparing the grounds for this purpose.

Cocoa-rooms have been opened in Hanover-street, opposite the Sailors' Home, Liverpool. It was stated that eighteen branch establishments were now in existence, and that during the previous week 596*l.* had been received for 9,396 gallons of cocoa, tea, and coffee, 47,238 pieces of bread stuffs. The Bishop of Chester expressed his sympathy with the undertaking, as did also the Bishop of Manchester, who said he believed drunkenness was decreasing.

The sixth Triennial Handel Festival will be held in the Crystal Palace (Sir Michael Costa conductor) on June 22 (full rehearsal); Monday, June 25th; Wednesday, 27th; and Friday, 29th. *The Messiah* and *Israel in Egypt* will, of course, be included in the programme, and on the intermediate day there will be a selection of varied works by Handel, to display his genius both in the sacred and secular schools.

There is a prospect of efforts being made by an association to raise the Vanguard or save her stores, and bring the vessel up in pieces.

A crowded meeting in support of the Permissive Bill was held on Monday in the Music Hall, Edinburgh. Sir Wilfrid Lawson, who called himself "the old original apostle of temperance," said all were now beginning to see that the liquor traffic was the greatest opponent of good government.

At a meeting on Saturday of the London Working Men's Association for the Abolition of the Liquor Traffic, it was resolved to petition the Government to issue a Royal Commission to inquire into the number of public-houses in working-class neighbourhoods, their effect upon the inhabitants, the value of the freehold before and after the granting of a license, and any other information that would form the basis of future legislation.

The appeal in the case of Slade, the spiritualist, who had been convicted and sentenced to three

months' imprisonment for obtaining money by false pretences, was heard at the Middlesex Sessions House, on Monday. The Treasury supported the conviction. Mr. Serjeant Ballantine, who appeared for Slade, took objection to the wording of the conviction, as the words by "palms or otherwise" had been omitted. After long legal arguments the court held that the objection was fatal, and therefore quashed the conviction. A fresh summons against Slade has been granted at the Bow-street Police-court.

The agricultural statistics of the United Kingdom, which have just been issued by the Board of Trade, show that the total cultivated area in 1876 was 47,393,000 acres, exceeding that of 1875 by 80,000 acres.

There were violent gales in several parts of the kingdom on Monday. Disasters to shipping, attended with loss of life, are reported. In the North of Scotland snow fell in heavy showers, and, added to the snow already on the ground, soon attained a great depth. In Perthshire and elsewhere the roads are stopped by the drifts; and in some districts an interruption of railway traffic appears to be imminent.

Miscellaneous.

"GENTLEMAN HELPS."—"A Poor Gentleman" writes to the *Times*:—"So much good has been done to many 'ladies' by Mrs. Crawshaw's kind efforts on their behalf, I would fain ask—can nothing be done for gentlemen willing to work who are yet unable to obtain any work, unless it may be some miserable City clerkship at 50*l.* or 60*l.* per annum? I am by birth an educated gentleman, thirty years of age, and, owing to recent losses, earnestly seek work. I have lately applied for a post at 30*l.* weekly, where there were nearly 1,000 gentlemen applicants, and for another post at 20*l.* weekly, where there were over 600 gentlemen applicants. How gladly and right heartily would I and many more like me serve some nobleman or gentleman as game or forest keeper, or even as coachman or head gardener. In such capacity we could secure good wages, good food, and many other advantages, instead of starving on a miserable clerkship, where most of the money must be expended in keeping up a genteel appearance. Not many days ago a firm of high standing regretted receiving over 900 applications for the situation of porter or some such post."

THE SOCIETY OF FRIENDS AND THE TEMPERANCE QUESTION.—It has been arranged that a conference of the members of the Society of Friends in the quarterly meetings of London and Middlesex, Kent, Essex, Surrey, Sussex, and Hants, Suffolk, Norfolk, Cambridge, and Huntingdon, is to be held on the subject of temperance on Monday and Tuesday, the 5th and 6th of February. The subjects down for discussion are as follows:—"The medical and physiological aspects of the temperance question," to be introduced by Mr. John Dixon, M.B., F.R.C.S. "The licensing laws in relation to temperance, with some account of the Gothenburg system," by Mr. John Hilton. "The various modes in which friends may advance the cause of temperance in their own neighbourhood," by Mr. Samuel Bowly. "The promotion of temperance in connection with first day and other schools," by Mr. Alfred Tuke Alexander. "The influence of the drinking customs on the religious life and usefulness of religious professors," by Mr. Jonathan Grubb and Mr. John Taylor. It is expected that the conference will be well attended. Public meetings will be held in the evenings for the promotion of the cause.

FUGITIVE SLAVES.—The Committee of the British and Foreign Anti-Slavery Society have addressed a letter to Lord Derby respecting the recent fugitive slave case at Jeddah, the particulars of which were given by us in a recent number—the result of which was that the slave was, by the agency of one of Her Majesty's officers, restored to his master. The committee state that it is with much concern that they call attention to this case, and that they await with anxiety such report as Lord Derby may be able to furnish from Her Majesty's vice-consul at Jeddah upon it, "inasmuch as should the facts as stated prove to be correct, they cannot but deem the action taken to have been at variance with the dictates of common humanity, repugnant to the cherished policy and traditions of England, and contrary to section 2 of the last Fugitive Circular, issued on August 10, 1876." To this letter the following reply has been sent:—"I am directed by the Earl of Derby to state to you that no information has yet reached this office respecting the case of the fugitive slave referred to in your letter of the 18th instant, but that inquiries will be made into the truth of the report."

A RURAL CLERGYMAN DEFEATED.—The agricultural labourers are educating themselves for the exercise of the county franchise, by using the rights which they possess to take part in local affairs, an Act having been passed a few years ago by the late Liberal Government, enabling all householders, whether they pay their rates directly or indirectly, to take part in parish elections. Rural clergymen, however, for the most part, do not regard the attendance of Hodge and his mates at the Easter vestries with complacency, and in many cases, either by giving insufficient notice of meeting, or by holding vestries in private houses, have sought to keep at bay the new claimants to electoral power. The action of the rector of Swanton Mor-

ley, in Norfolk, at the last Easter vestry, has resulted in his appearance at the county court, an appearance which he will have more than one reason to regret. It appears that some of the labourers attended the vestry, and nominated for churchwarden Mr. George Rix, a local preacher, and a prominent member of the Labourers' Union. Being beaten on the show of hands, they demanded a poll, whereupon the rector, who presided, demanded a deposit of 5*l.* for expenses. They promised to provide the amount if it was required, but the rector declared that he preferred cash down. The money was then fetched, and the rector, according to his own evidence, rang each coin upon the table, a proceeding which the county court judge characterised as most offensive and discreditable. It appears that the rector charged all the expenses to the candidate who was obnoxious to him, amounting in all to 4*l.* 19*s.* 6*d.*, no less than 3*l.* 13*s.* being paid to a lawyer whom the rector appointed as his assessor. Mr. Rix accordingly brought an action in the county court to recover the 5*l.* deposited. The rector having been asked whether he would have granted the poll if the money had not been forthcoming, fenced with the question, but ultimately said he would have done so, whereupon the judge curtly remarked that he did not believe him. The case having been adjourned for the consideration of a point of law, last Thursday the judge ordered the rector to refund the 5*l.* deposit, and pay all costs, at the same time refusing to grant an appeal. By next Easter the Rev. Edward Lombe will have learnt from hard and bitter experience that an impartial position is not only the wisest and most dignified, but the most economical position which the presiding officer of a vestry meeting can occupy.—*Echo*.

Cleanings.

Paper wheels for railway carriages are manufactured by Messrs. John Brown and Co., of Sheffield, who have, it is said, many orders on hand.

Captain Hamber, a former editor of the *Standard*, and more recently of the *Hour*, has been elected to the editor's chair of the *Morning Advertiser*.

At the Melbourne "Derby," which came off last month, Newminster, the favourite horse, was guarded with revolvers and bulldogs in case the bookmakers should "get at" him. He only came in sixth.

MARRIAGE MADE EASY.—In a certain village north of the Grampians, a few Sundays ago, an intimation was made from one of the pulpits somewhat as follows:—"Those desiring marriage are to apply to the kirk-session, who will make all the necessary arrangements." Many a bachelor would like to know where that happy village is.

NEW USE FOR POODLE DOGS.—A lady who kept one of these curly abominations lately lost her pet, and called upon a detective to find it. The next day the officer came with the dog, which was wet and dirty. The lady was overjoyed, and asked forty silly questions; among others, "Where did you find the dear darling?" "Why, marm," replied the officer, "a big fellow had him tied to a pole, and was washing windows with him!"

THE JUDGE AND THE CARD-SHARPERS.—Mr. Serjeant Cox, on Thursday, related an adventure with betting men to the Middlesex magistrates. The learned serjeant was going down by train on one of the Kingsbury race days, when three persons entered the carriage. One seemed like a respectable farmer, and the others like equally respectable clerks. They at once began card-playing, and the farmer won several sovereigns; whereupon he invited Mr. Serjeant Cox to make a bet. The serjeant declined, on the ground that he was a magistrate and chairman of that division, and that he might perhaps have them all before him during the week. This announcement proved so discouraging that before the train stopped the respectable farmer and his respectable companions jumped out and disappeared.

FRANCO-ENGLISH NEWS.—The following is copied from the "English news" of the *Gaulois*:—"How marriages are made in London.—Christopher North, an English writer, editor of the celebrated *Blackwood Magazine*, possessed a charming daughter, with whom one of his staff, William E. Aytan, was madly in love. The young man, being very timid, was afraid to disclose his passion to his editor, so the young lady took upon herself to make the demand. Christopher North said nothing, but, taking up a pen, wrote on a sheet of paper, as if he were writing a dedication, 'With the compliments of the author,' and, having pinned the sheet on the arm of his daughter, sent her thus to her future husband. The marriage took place at the Church of St. Paul, in London, last Saturday." [This is, of course, a mangled version of a very familiar story a quarter of a century old.]

AN AMERICAN CLAIMANT.—Shortly after the late Mr. Abraham Lincoln was elected to the Presidency of the United States, he was waited upon at the White House at Washington by a fellow-citizen, who on opening the conversation hinted that it was mainly owing to his—the citizen's—political influence that Mr. Lincoln had been chosen Chief Magistrate of the Republic. As there were upon an average about one hundred and fifty citizens who dropped similar hints every day, the President was enabled to tell with tolerable certainty what next was coming: nor was he mistaken. His interlocutor wanted something; and he boldly

began by asking to be nominated Minister Plenipotentiary of the United States to some European capital. He was informed that all the diplomatic missions to Europe had been filled. Well, then, he returned, nothing abashed, he wouldn't mind being Minister in South America or Japan. Those appointments, Mr. Lincoln told him, were no longer at his disposal. Could he make him secretary of legation anywhere? The President was very sorry, but he could not. Were there any consuls vacant? Unfortunately there were none. "Nor a receiver of customs anywhere?" No such post was open. "I guess, then," returned this model place-hunter, "that you'll give me a postmaster-ship?" The President had none in his gift. "Come, now," pursued the conquered one, "say a lighthouse." Mr. Lincoln had not even a lighthouse to offer. "Then," returned the unwearied applicant, "if you can't do nothing better for a friend that has done so much for you, I'll trouble you to loan me an old suit of clothes."

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*. Made simply with boiling water and milk.—Sold only in packets labelled—JAMES EPPE & Co., Homoeopathic Chemists, London.

"GIVEN AWAY."—A POCKET ALMANAC for 1877, sent free per post, on sending address to Messrs. Horniman, Tea Importers, London, or had *Gratis* of their Agents, chemists and confectioners. The Almanac shows views of Messrs. Horniman's "tea plantation in China" and "shipping of Horniman's tea to England." 3,538 Agents sell this celebrated Packet Tea, which has been in great demand for forty years.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

CARDINAL ECRU, OR CREAM.—JUDSON'S DYES.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, berouses, shawl and shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c. Sixpence per bottle. Sold by Chemists and Stationers.

KINAHAN'S LL WHISKY.—Kinahan and Co., finding that through the recommendation of the medical profession, the demand for their celebrated old LL Whisky for purely medicinal purposes is very great, submit with pleasure the following analysis—by Dr. Hassall:—"I have very carefully and fully analysed samples of this well-known and popular whisky. The samples were soft and mellow to the taste, aromatic and ethereal to the smell. The whisky must be pronounced to be pure, well matured, and of very excellent quality. The medical profession may feel full confidence in the purity and quality of this whisky." 20, Gt. Titchfield-st., London, W.

PERFECTION.—Mrs. S. A. ALLEN's World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN has for over 40 years manufactured these two preparations. They are the standard article for the hair. They should never be used together, nor Oil nor Pomade with either.

Mrs. S. A. ALLEN's Zyllo-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

HOLLOWAY'S OINTMENT AND PILLS.—Great relief is always obtainable from these remarkable remedies by the feeble and constitutionally infirm, whom winter surely brings face-to-face with suffering, and too frequently with danger. All gouty and rheumatic affections, weakness and wasting of limbs, stiff joints and contracted sinews, can be treated, with the certainty of success, by the diligent friction of this excellent ointment upon the affected part, after it has been patiently fomented with warm brine, and tenderly dried. Holloway's Pills should be taken by the sufferer, who fairly tries: this treatment, because they purify the blood, invigorate the stomach, regulate the liver, stimulate the kidneys, act as mild aperients on the bowels, and as tonics on the nerves.

OLDRIDGE'S BALM OF COLUMBIA.—By the increasing demand for this famed Balm may be estimated its value and efficacy for replenishing, invigorating, and preserving the Hair either from falling off or turning grey. Without it no toilet is complete. It imparts to the hair a bright and glossy appearance, frees it entirely from scurf, and will not soil the most delicate fabric worn as head-dress "at home" or in promenade. In the "luncheon" its use is invaluable, as it forms in infancy the basis of a healthy and luxuriant head of hair. Sold by all perfumers and chemists, at 3s. 6d., 6s., and 11s. only. Wholesale and retail by the proprietors, C. and A. Oldridge, 22, Wellington street, seven doors from the Strand, London, W.C.

ARTIFICIAL TEETH AND PAINLESS DENTISTRY.—M. E. Toomey (Surgeon-Dentist) guarantees entire freedom from pain in the extraction of Teeth by the use of Nitrous Oxide, or Laughing Gas, and adapts to the mouth One Tooth to a Complete Set (by sanction), this beautiful invention entirely dispensing with springs, and rendering Support to Loose or Decayed Teeth. 54, Rathbone-place (three doors from Oxford-street). A Single Tooth from 5s.

FITS.—Epileptic Fits or Falling Sickness.—A certain method of cure has been discovered for this distressing complaint by a physician, who is desirous that all sufferers may benefit by this providential discovery; it is never known to fail, and will cure the most hopeless case after all other means have been tried. Full particulars will be sent by post to any person free of charge.—Address, Mr. Williams, 10 Oxford-terrace, Hyde-park, London.

THOUSANDS are unable to take Cocoa because the varieties commonly sold are mixed with starch, under the plea of rendering them soluble; while really making them thick, heavy, and indigestible. This may be easily detected, for if cocoa thickens in the cup it proves the addition of starch. Cadbury's Cocoa Essence is genuine; it is therefore three times the strength of these cocoas, and a refreshing beverage like tea or coffee.

Births, Marriages, and Deaths.

MARRIAGES.

INSELL—TUBBS.—Dec. 14, at the Mission Church, Mirzapore, North-West Provinces of India, by the Rev. J. Hewlett, B.A., the Rev. Thomas Insell, London Missionary Society, Mirzapore, to Edith Annie, second daughter of Charles Foulger Tubbs, of Plymouth.

DONCASTER—BARBER.—Jan. 25, at the Friends' Meeting House, Sheffield, Samuel Doncaster, of Broomhall Park, to Emma Gertrude, daughter of J. H. Barber, Broomhall Park.

PARIS—KEMP-WELCH.—Jan. 25, at the Congregation-1 Church, Christchurch, by the Rev. J. W. Walker, B.A., Alexander Paris, of Southampton, Solicitor, youngest son of Robert Paris, of Sopley, Hants, to Emma, youngest daughter of James Kemp-Welch, of Christchurch, Hants.

DEATHS.

DUTTON.—Jan. 25, at 134, Inverness-terrace, London, Francis Stacker Dutton, Esq., C.M.G., late Agent-General in London for South Australia, in his 59th year.

ROOKE.—Jan. 28, at St. Leonard's, Thomas James Rooker, of No. 3, Highbury-hill (and late of Bedford-row), London Solicitor, aged 68.

Advertisements.

ORPHAN WORKING SCHOOL, Haverstock Hill, for Children of both sexes, and from any part of the Kingdom.

Under the immediate Patronage of Her Most Gracious Majesty the QUEEN, and their Royal Highnesses the Prince and Princess of WALES.

President—H.R.H. the Duke of Cambridge, K.G.

The 119th Annual General Court of Governors was held at the City Terminus Hotel, Cannon-street, on Thursday, January 25, when the following TWENTY CHILDREN were declared to be ELECTED, subject to a scrutiny being demanded before Tuesday, January 30th, 1877.

CHARLES TYLER, Esq., V.P., in the Chair.

GIRLS.

1. Bedford, Jane M. ... 1362	6. Williams, H. M. C. ... 554
2. Walkinshaw, H. W. ... 801	7. Sewell, Martha A. ... 552
3. Davies, Alice ... 711	8. Kettle, Marianne ... 538
4. Farmer, Clara R. ... 623	9. Terry, Florence E. ... 513
5. Wheeler, Sarah A. ... 578	10. Underwood, Annie E. 500

BOYS.

11. Prichard, Wm. T. ... 629	16. Eades, Charles G. B. 443
12. Harries, Francis W. 615	17. Barling, Augustus J. 415
13. Clues, Sydney Wm. ... 522	18. Booth, Harry Thomas 409
14. Tarr, Benjamin ... 514	19. Cruise, Charles Alfred 393
15. Dunand, Leon ... 464	20. King, Frederick ... 393

The proceedings terminated with a vote of thanks to the Chairman and Scrutineers for their conduct of the Election.

JONADAB FINCH, Secretary.

Offices, 73, Cheapside, E.C.

HUDDERSFIELD COLLEGE (undenominational) established 1838.—WANTED, at Easter, a PRINCIPAL. He must be a graduate, a first-class classic, and a good disciplinarian, with some experience of public-school work; none others need apply. Salary, including capitation fee and house-rent, £500, which may be considerably increased by taking boarders, for thirty or forty of whom there is accommodation in the College House.—Application, with testimonials, to be sent to the Rev. R. Bruce, M.A., honorary secretary, not later than Feb. 7.

NAUTICAL TRAINING COLLEGE.

The Thames Nautical Training College, H.M.S. Worcester (late Thames Marine Officers Training Ship), moored off Greenwich, Kent, is managed by a Committee of London Shipowners, Merchants, and Captains.

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RESPECTABLE BOYS, from 11 to 16 years of age, in tended for the Sea, are RECEIVED on board, and specially educated for a Seafaring Life. The annual terms in the Upper School for Cadets, from 13 to 16, are 50 guineas, and in the Lower Schools for Cadets, from 11 to 13, 45 guineas, with a charge to each of 10 guineas for Uniform, Medical Attendance, Washing, etc. Cadets RE-ASSEMBLE Monday, February 5, 1877.

Forms and Prospectuses may be obtained on application to

WM. BULLIVANT, Hon. Sec.,

2, London Street, E.C., directly opposite the Fenchurch Street Railway Station.

BLACKPOOL—MERCHANTS' COLLEGE EXTENSION. Sixteen Rooms added for 20 more Boys. Full prospectus, address

ISAAC GREGORY, F.R.G.S.

COLEBROOKE COLLEGE FOR GIRLS, GREEN LANES, LONDON, N.

Principals—Misses SALMON and TUCKER.

Thorough Education. Careful training. Particulars of Fees and Studies in Prospectus.

LYME HOUSE SCHOOL, EYTHORNE, DOVER (Established over fifty years).

Principal—Rev. T. DAVIES. Terms, 30 to 40 guineas per annum. This School, conducted on Christian principles, aims at giving a sound physical, mental, and moral education.

Reference to Ministers and others.

HOLT HOUSE SCHOOL, CHESHUNT, LONDON, N.

Professor W. B. TODDUNTER, M.A. (Gold Medallist), University of London, and Fellow of University College, London. Formerly of Cheshunt College. Inclusive terms from 45 Guineas per annum.

For particulars, apply as above.

WESTWOOD PARK HOUSE, FOREST HILL, S.E.

The Rev. H. J. CHANCELLOR RECEIVES a limited number of PUPILS to Board and Educate. The course of instruction includes the Subjects required for the University Examinations. Particulars as to Fees and References on application.

The PUPILS ASSEMBLED on JANUARY 24.

HIGHBURY HOUSE SCHOOL, St. Leonard's-on-Sea.

Head Master—ROBERT JOHNSTONE, M.A., LL.B., Assisted by Six Resident Masters.

The School consists of Upper, Middle, and Preparatory Departments, in which Boys are prepared for Commercial Life, the Public Schools, and the Universities. The Junior Classes are trained by Ladies. The health and comfort of delicate boys specially cared for.

For prospectus apply to Mrs. Duff, the Lady Principal, or the Head Master.

SCHOOL DUTIES RESUMED JAN. 20.

TENBY: THE MADEIRA OF WALES. GREEN-HILL SCHOOL (BOYS), ST. MARY'S HILL SCHOOL (GIRLS).

Conducted by H. GOWARD, M.A., LL.B. (London), and Mrs. GOWARD, with a large staff of Resident Assistants, English and Foreign.

The House, School Premises, and extensive Grounds, are excellently adapted for Scholastic purposes. The Establishments are quite distinct, and are beautifully situated within a few minutes' walk of the sea.

THEOBALD'S SCHOOL, WALTHAM CROSS, LONDON, N., a High-class Private School (about 20 Pupils) for the SONS of GENTLEMEN.

Principal—Rev. J. OSWALD JACKSON.

References are kindly permitted to—

Sir Wilfrid Lawson, Bart., M.P., Carlisle.
Sir Thos. Chambers, Q.C., M.P., Temple, London.
Richard Toller, Esq., Stoneygate House, Leicester.
Rev. Dr. Reynolds, Cheshunt College, Herts.

STAMFORD TERRACE ACADEMY, ASHTON-UNDER-LYNE.

Established 1829, by the late Mr. Sunderland.

Prospectuses, &c., will be forwarded on application to

DANIEL F. HOWORTH, Principal.

LADIES' COLLEGIATE SCHOOL, OXFORD HOUSE, BICESTER, OXON, conducted by the Misses SIMMONS.

This old-established school affords, on moderate terms, educational advantages of the highest order, combined with liberal domestic treatment. The premises are spacious, and have been specially arranged for scholastic purposes. There is a play-ground with croquet-lawns for the recreation of the pupils. References to Nonconformist Ministers and parents of pupils.

THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD.

ESTABLISHED 1831.

Principal—Rev. W. FIELD, M.A. (London) in Classics and Philosophy, Williams Divinity Scholar, assisted by Seven competent Masters.

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Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

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Is unique as a perfectly flexible Magnet. It is an entirely original invention of Messrs. DARLOW & Co., improved by them on their previous invention patented in 1866, and possessing qualities which cannot be found in any other magnet. It is soft, light, and durable, elastic, flexible, and permanently magnetic.

TESTIMONIALS.

From GARTH WILKINSON, Esq., M.D., M.R.C.S.E.
76, Wimpole-street, London, W.,
March, 1874.

DARLOW'S

PATENT

FLEXIBLE

MAGNETIC

APPLIANCES.

F. W. Darlow, Esq.

Sir,—I am able to certify that I have used your Magnetine Appliances pretty largely in my practice, and that in personal convenience to my patients they are unexceptionable, and far superior to any other inventions of the kind which I have employed; and that of their efficacy, their positive powers, I have no doubt. I have found them useful in constipation, in abdominal congestion, in neuralgia, and in many cases involving weakness of the spine, and of the great organs of the abdomen. In the public interest I wish you to use my unqualified testimony in favour of your Magnetic Appliances.

I remain, yours faithfully,
GARTH WILKINSON,
M.D., M.R.C.S.E.

From the Rev. Dr. KERNAHAN, M.A., Ph.D., F.G.S., &c., Editor of "Dickinson's Theological Quarterly."
St. Alban's, March 28, 1876.

To Messrs. Darlow and Co.

GENTLEMEN,—I have pleasure in stating that I have derived much benefit from the use of your Magnetic Chest and Throat Protector, which I have been wearing since the close of the year 1874, having adopted it after a severe attack of quinsy, from which I have been ever since happily free. I am also glad to inform you that two ladies of my acquaintance, who had suffered much from bronchial irritation, have experienced much benefit from having a "Protector." I think it right to make you acquainted with these facts, and I give you liberty to use this note as you think proper.—Yours truly,
JAMES KERNAHAN.

ADDITIONAL TESTIMONIAL FROM GARTH WILKINSON, Esq., M.D., M.R.C.S.

76, Wimpole-street, Cavendish-square, W.,
June 15, 1876.

Sir,—Since March, 1874, when I wrote to you to express my opinion, from experience, of the value of your Magnetic Appliances, I have been frequently asked by letter if my certificate was genuine, and if in the time since elapsed your inventions still approved themselves as beneficial in my practice. To both those questions I can answer by endorsing Magnetine as an arm which I am obliged to resort to in a good many cases.

In addition to the cases I before specified I can now add some experience of the utility of Magnetine in cases of debility, and as a local remedy in painful affections arising in the course of gout. Indeed, I am accustomed to prescribe it wherever topical weakness proceeds from a low vitality in the great nervous centres, or in the principal organs of assimilation, nutrition, and blood purification; also in weak throats from nervous exhaustion affecting the larynx.—I am, Sir, yours faithfully,
GARTH WILKINSON, M.D., M.R.C.S.E.

From the Rev. HENRY BUDD.

DARLOW'S

PATENT

MAGNETINE

CURATIVE

APPLIANCES.

Wesleyan Parsonage, Greymouth, New Zealand, July 22, 1876.

To Messrs. Darlow & Co.

GENTLEMEN,—It is now about four months since I began to use your Magnetine Throat Band, and I have found great benefit from the use of it. The benefit was immediate, and has continued. The night huskiness, the result of a bronchial attack, has now altogether disappeared.

I am, Gentlemen,
Your obedient servant,
HENRY BUDD.

MAGNETINE.

Many sufferers have failed to obtain relief from Magnetism from no other cause than that the magnetic power of the articles worn by them has been too feeble to reach the morbid parts. Messrs. Darlow and Co., therefore, in consequence of complaints they are continually receiving, feel it incumbent upon them to warn the public against many appliances made in imitation of the genuine MAGNETINE Appliances, but which, on examination, are found to be articles of very inferior manufacture.

The ever-increasing success of Messrs. DARLOW and Co.'s Flexible MAGNETIC Appliances during the past Ten Years is evidence of their appreciation by the public; and the testimony of gentlemen of the highest standing in the medical profession is that MAGNETINE far surpasses all other inventions of a similar character for curative purposes; and experience has proved that in many intricate cases, where ordinary treatment has failed, the disorders have readily yielded to the gentle, soothing, yet vitalising influence of the Magnetine Appliances.

DARLOW & CO.,

Inventors and Sole Proprietors,

443, WEST STRAND, LONDON, W.C., 443,

OPPOSITE CHARING CROSS RAILWAY STATION.

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